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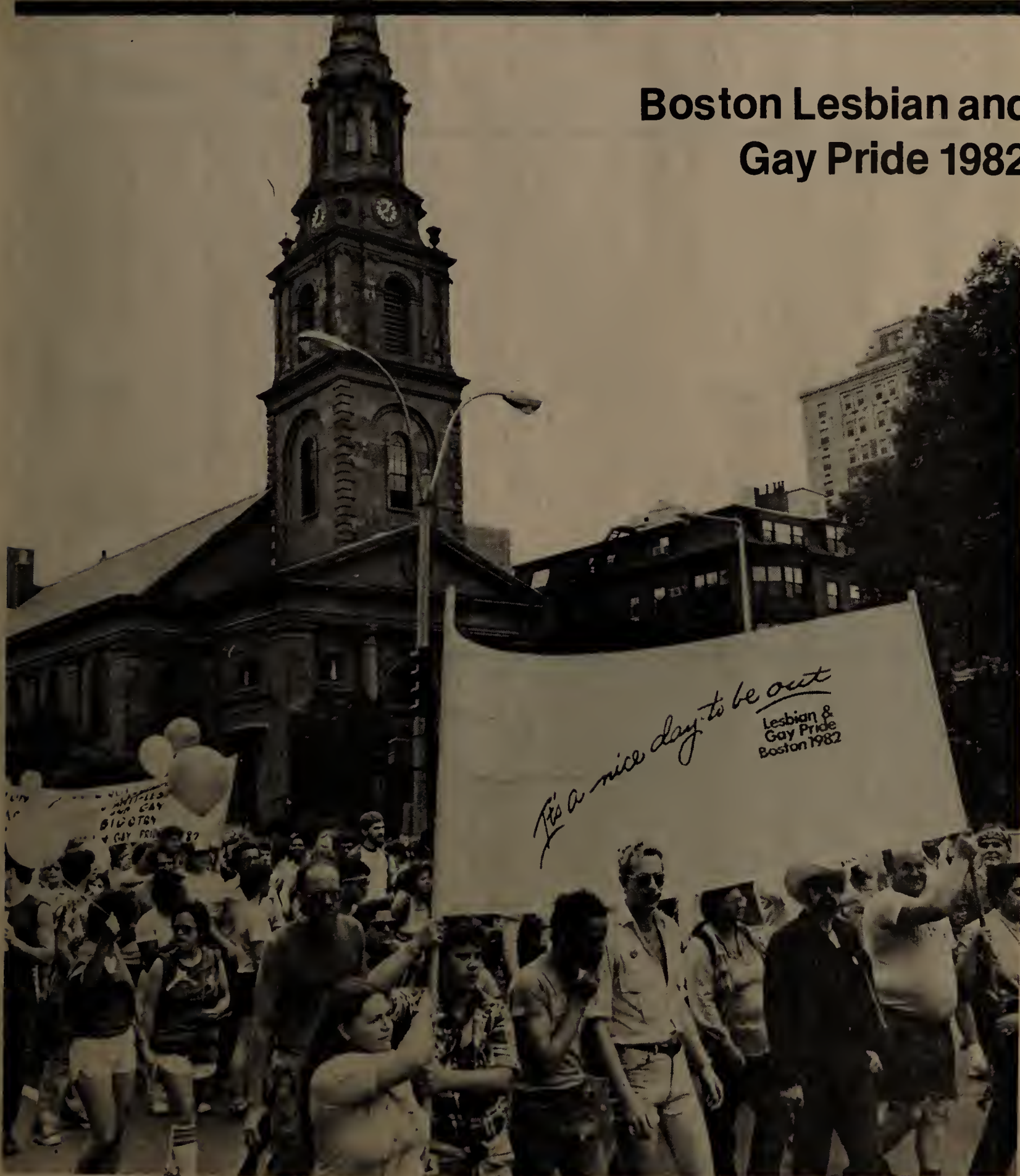
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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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Boston Lesbian and Gay Pride 1982



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Court Ruling Condemns Anti-Gay INS Policy

By Scott Brookie

SAN FRANCISCO — In the most sweeping legal condemnation to date of anti-gay government immigration policy, a federal district judge in San Francisco ruled on June 17 that it is unconstitutional to exclude lesbian and gay male non-citizens from entering the U.S. simply because of their homosexuality.

Ruling on a class action suit filed last June by the San Francisco Lesbian/Gay Freedom Day Committee (L/GFDC) against the Immigration and Naturalization Service (INS), Judge Robert P. Aguilar declared that, "The INS policy of *per se* exclusion of homosexual aliens from entering into the United States is invalid as contrary to congressional intent and as unconstitutionally abridging Plaintiff's First Amendment rights."

At the same time in a related case, Judge Aguilar ruled that Carl Hill, a gay British citizen who had been detained by the INS in 1979, must be admitted into the U.S. now and at any time in the future. Hill, a reporter for the *Gay News* of London, had been the subject of a lengthy legal battle after immigrations officials stopped him at San Francisco airport when they noticed his button reading "Stonewall '69, Gay Pride '79." Hill had come to the U.S. to cover San Francisco's Lesbian/Gay Freedom Day events for *Gay News*. Aguilar declared that the exclusion of Hill by the INS

had been "an abuse of discretion."

On April 23, Aguilar issued an oral ruling ordering Hill admitted to the country (see *GCN*, Vol. 9, No. 41). The current written decision reaffirms the oral ruling.

The Lesbian/Gay Freedom Day Committee had filed its suit in June of 1981, arguing that the INS policy violated the First Amendment rights of gay men and lesbians in the U.S. "who want and need to know the experiences of gay and lesbian persons of other nations." Aguilar agreed at the time that "significant constitutional issues" were raised by the suit and issued a temporary injunction. The government appealed the temporary injunction (see *GCN*, Vol. 9, No. 15), arguing that Lesbian/Gay Freedom Day activities were "contrary to the morals of significant numbers of Americans," according to Greg Day of the L/GFDC.

In his ruling on June 17, Aguilar in effect agreed that lesbian/gay pride events have political significance. "Plaintiffs assert very strong First Amendment interests in this case. Plaintiffs seek to engage in discussion and exchange with homosexual aliens. They seek to share information and ideas relating to the laws regarding homosexuality in other countries to better deal with the laws and attitudes about homosexuals. Through this sharing process, Plaintiffs also seek to improve the political position of

homosexual groups in the United States and to gain greater public acceptance for homosexual persons in the United States. These are well recognized and compelling First Amendment interests."

According to Day, Aguilar also seemed to write his opinion in anticipation of arguments the government may make if they decide to appeal the case. "Homosexual aliens pose no threat to national security simply because they are homosexuals. . . . The fact that some American citizens find homosexuality morally repugnant, or the purposes of the Lesbian/Gay Freedom Day events abhorrent or offensive cannot provide an important governmental interest upon which an impairment of First Amendment freedoms can be based," said Aguilar.

Aguilar requested that lawyers for both sides submit within ten days proposed language for a permanent injunction. Mary Dunlap, attorney for the L/GFDC, told *GCN* that she would request an injunction covering the entire coun-

Continued on page 6



Carl Hill

Rink

State Senator Appoints Liaison to Gay Community

By Larry Goldsmith

BOSTON — Massachusetts State Senator Bill Owens (R-Boston) has announced the appoint-

ment of Boston activist Donald Babets as his first liaison to the lesbian and gay community.

Babets, a graduating student at the University of Massachusetts in Boston, was co-founder and first chairperson of the Fenway Lesbian and Gay Alliance (FLAGA), an organization formed after the murder of a gay man in the Fenway on the night following the Lesbian and Gay Pride March in 1980. Babets also served as the Worcester co-coordinator of the Massachusetts Caucus for Gay Legislation in 1978.

Babets says he hopes to represent the lesbian and gay community not only to Sen. Owens' office but also throughout the State House.

Owens, who has co-sponsored gay rights legislation since his election to the Senate in 1979, said the

appointment of the liaison will promote "greater sensitivity on my staff and among people throughout my district to the gay community and other minority groups, all of whom make a substantial part of the constituency in the Second Suffolk District, the Commonwealth and the United States."

Senate Bill 113, introduced and co-sponsored by Owens, would prohibit discrimination in public and private employment on the basis of sexual preference. The bill is currently in a Senate committee awaiting further action.

Owens has also asked Boston lawyer David Lund to draw up a list of the state laws prohibiting homosexual activity in the state, in preparation for the submission of legislation aimed at removing all such prohibitions.

Court Favors Gay Father In Bid for Custody of Son

By Jil Clark

PORTLAND, ME — A gay man won a decisive victory in his prolonged battle for custody of his seven-year-old son recently when a state court judge agreed with the father and others that the boy is being abused by his legal guardians, his parental grandparents (see *GCN*, Vol. 9, No. 28).

Ruling on the child abuse petition, District Judge Edward Rogers ordered custody of Mark Pierce, Jr. removed from Genevieve and Elwyn Pierce and recommended that the state's Department of Human Services place the boy in the home of his natural father, Mark Pierce, a 27-year-old Portland salesman.

Judge Rogers made no mention of Mark Pierce's sexual orientation in his writings. Pierce's attorney, Niel Shankman of Legal Clinics of Maine, said he was relieved that the judge had "kept his personal prejudices out of his decision. . . . I knew [beforehand] that the outcome had more to do with that than all the research I'd done."

Earlier this year, another district judge, Robert Donovan, lifted a temporary order protecting the child from his grandmother and returned him to his grandparents without considering the extensive and detailed charges of abuse and neglect filed by Mark Pierce, Pierce's aunt and Pierce's lover, Robert Brogna. At the time of that hearing, Shankman commented that "although the judge said nothing to make us think that the fact the father is gay influenced his decision, his decision in light of the

circumstances was surprisingly severe."

Pierce says he feels "ecstatic" about the ruling, which he considers a significant one for lesbian and gay male parents. "But the most important thing is that he's coming home," Pierce said. "I know my mother's attorney has told her [about the decision] by now and I know she told my son and I'm excited knowing how happy he is inside about it. I just hope he can be patient a little while longer."

It may be two or three months before Mark, Jr. is returned to his father's house, since he is residing in Massachusetts, beyond the jurisdiction of the Maine courts. The co-operation of the Massachusetts Department of Human Services is needed to take the boy from Genevieve and Elwyn Pierce and Shankman said that obtaining this may be difficult.

"On the other hand, we may be saved this work; it isn't unreasonable to expect that the child will be dropped off on Mark's front door any day. She [Genevieve Pierce] has done that many times before when he becomes inconvenient for whatever reason. And *this* time Mark take the boy from them with a legal order behind him."

Shankman is confident that once Mark, Jr. is back in Maine, the Massachusetts Department of Human Services will place him in the care of his father, in accordance with the recommendation of the judge.

However, this arrangement is still a precarious one for Mark Pierce and his son. Pierce lost his

legal guardianship of his son in a Massachusetts law office several years ago and Maine law provides that the state has an obligation to attempt to reunite the members of the legal family, which in this case would mean sending Mark, Jr. back to his grandparents if at some future time they can prove to the court that the boy would no longer be in danger in their care.

Continued on page 6

Pride Reigns in Boston; Mayor's Executive Order Announced at Pride Rally

By Larry Goldsmith

BOSTON—Lesbians and gay men took to the streets on June 19 for this city's twelfth annual Lesbian and Gay Pride March and Rally.

A crowd estimated by event organizers at 13,000 gathered in Copley Square at noon and marched the traditional route through the Back Bay and Beacon Hill, ending up with a rally in the Boston Common. Police told *GCN* they estimated the crowd at 5,000.

Rally participants braved unseasonably cold and rainy weather to hear an array of speakers and entertainers, including a short unscheduled appearance by Brian McNaught, Boston's new mayoral liaison to the lesbian and gay community (see interview in this issue).

McNaught used the opportunity to announce the signing of a new executive order by Mayor Kevin White, designed to prohibit discrimination by the city on the basis of sexual orientation.

administration, and an ordinance, passed into law by the city council. The executive order also applies only to municipal employment and city services, whereas an ordinance could prohibit discrimination in

See Pride Photos, page 5.

"Today the mayor of Boston issued one of the most powerful ordinances the city has," McNaught told the crowd. "It prohibits discrimination in employment and city services."

However, activist Eric Rofes, speaking later in the rally, corrected McNaught's announcement, pointing out the differences between an executive order, issued by the mayor and effective only for the duration of that mayor's

the private sector as well.

Rofes emphasized the need for an ordinance in order to adequately protect the rights of lesbians and gay men.

Other speakers at the rally decried the economic and military programs of the Reagan administration, saying that the president's policies contributed to the racism, sexism, anti-Semitism and heterosexism experienced by lesbians and gay men in this country.

News Notes

quote of the week

"As a socialist (though of a libertarian-democratic variety), I do see a connection between defending gay rights and opposing Reaganism, if only because I believe it can be demonstrated that authoritarianism (of both Left and Right) and unmolested capitalism are destructive of the respect for human dignity without which I doubt our ability to live good and meaningful lives. We cannot assert the rights of one group in a vacuum, and if we ignore the misery around us during our quest for a place in the sun, we are demeaned. But I recognize that this position needs to be argued, not merely asserted, and that it is unrealistic to expect homosexuals to be any less prisoners of American ideology than anyone else."

— Dennis Altman in "The Personal Is Political: Gay Life in 1982," published in the June 21 Issue of the New York *Native*.

taking trask to task

TALLAHASSEE, FL — State Senator Alan Trask, the leader in legislative attacks against lesbians and gay men in this state, has announced in the midst of a financial scandal that he will not seek reelection.

The Weekly News, a gay publication in Miami, reports that Trask made the announcement in response to formal charges made on June 9 by a senate investigating committee that Trask had violated senate ethics laws.

Most of the charges concern false statements Trask allegedly made on his financial disclosure statements, documents filed each year by all public officials in the state. Other charges concerning loans Trask had obtained and the manner in which he obtained them appear to involve felony violations of federal banking laws.

"In this atmosphere of doubt and mistrust, it is obvious that I cannot serve and repair my troubled finances," Trask said in a prepared statement.

"Trask and legislators like him must be made accountable to their constituents, which include lesbians and gay men," said Ronnie Sanlo of the Florida Task Force. "Such legislators will no longer be allowed to further their political careers by taking cheap shots at the lesbian and gay community, the last frontier of legal bigotry."

Two bills written by Trask, both of which were passed but later declared unconstitutional, outlawed student organizations which advocated sex outside marriage.

new habits

WASHINGTON, DC — For the first time, an organization institutionally linked to the Roman Catholic Church has adopted a pro-choice position.

The New York *Times* reported on May 28 that the National Coalition of American Nuns has announced its opposition to Sen. Orrin Hatch's (R-Utah) proposed constitutional amendment limiting abortion rights.

"While we continue to oppose abortion in principle and in practice," the nuns said, "we are likewise convinced that the responsibility for decisions in this regard resides primarily with those who are directly and personally involved."

The nuns' statement, which was made in April but has only recently been widely circulated, also points out the contradiction in the right-wing anti-abortion position. "It is paradoxical to us that the same leaders who are currently demanding that women bring their babies to term are simultaneously voting to cut off food stamps, child nutrition programs and related benefits essential for the health and well-being of our children."

deadly fire

SEATTLE — Officials have determined that an arsonist is responsible for an early-morning fire at a local bathhouse which resulted in the death of one of the four men hospitalized for smoke inhalation.

Seattle Gay News (SGN) reports that Earnest Latour died shortly after noon on May 29 as a result of inhaling smoke during the fire at The Pines baths on May 24.

Investigators for the fire department reportedly told the manager of the baths that only a foreign flammable substance could have produced the amount of smoke seen during the fire. The three-story building housing the baths was built in 1978 of non-flammable material. The facility has been cited for only minor infractions of the fire code.

Many of the 40 men present at the baths at the time credit Marty, the attendant on duty at the time, who is not further identified in the *SGN* account, with preventing disaster. "He kept his cool and he got people out of there," *SGN* quotes one of the men as saying.

The case is being investigated by the Seattle Police Department.

to the windy city

CHICAGO — The National Coalition of Black Gays (NCBG) has announced that its national headquarters will move to Chicago effective July 1 of this year.

Chris Cothran, director of NCBG/Chicago, will be the organization's chief administrator and operations officer as well as continuing to head NCBG/Chicago.

Lambda Chicago, currently published by NCBG/Chicago, will expand to become the national NCBG publication.

The new mailing address for NCBG will be 1311 West Pratt Blvd., Chicago, IL 60626-7789.

For more information, call Chris Cothran at (312) 764-2024 between 7 and 11 in the evening.

dangerously specious

HAYWARD, CA — Defense attorneys in the retrial in a widely-publicized mass murder case have claimed that it was actually the convicted man's brother who committed the murders and that his homosexuality was his motive.

The New York *Times* reports that attorneys for Juan Corona, who was convicted in 1973 of killing 25 migrant farm workers, claimed on June 22 that Natividad Corona, Juan's older half-brother, whom they described as "an active, aggressive homosexual," killed the 25 middle-aged male farmworkers, then fled to Mexico.

Natividad Corona is officially listed as dead in Mexico but the defense attorneys claim he may still be alive.

Juan Corona's original conviction was overturned by an appeals court on the grounds that his defense attorney did not provide adequate legal representation for him. The attorney, whose performance the judge described as "truly appalling," had presented no evidence on Corona's behalf and had not called Corona to the stand. The prosecution had relied heavily on testimony about blood stains and other physical evidence.

Prosecutors at the retrial charged that the defense had failed to offer any evidence directly connecting Natividad Corona to the murders.

The *Times* account does not elaborate on the defense attorney's claim that being homosexual is motivation for murder.

swiss rejection

BERNE, Switzerland — Swiss voters have rejected a proposal to decriminalize gay sex between consenting adults and to lower the age of consent from 16 to 14.

According to *Campaign*, a gay publication in Sydney, Australia, the negative vote followed a recommendation by a committee of experts who had heard arguments from the Justice and Police Departments, all the separate cantons and several political, religious and women's organizations.

The proposal to decriminalize homosexual acts was supported by several cantons, the Protestant Church and many political groups.

The proposal to lower the age of consent would have brought Swiss laws into line with those of Italy, West Germany, and Austria.

by the rules

LOS ANGELES — A city councillor here has resigned as a committee chair over allocations of city funds to a foster home for gay adolescents.

The Los Angeles *Times* reports that Hal Bernson, charging that his colleagues were not "playing by the rules," asked that he be removed as chair of the Grants, Housing and Community Development Committee, which had recommended against a \$206,000 block grant to the Gay and Lesbian Community Services Center, which will own and operate the foster home.

The full council approved the grant by a vote of ten to two.

Bernson said he did not object to the nature of the foster home but to what he claimed was a violation of council policy, giving dwindling funds to a new project.

Supporters of the grant said that since the Center had received grants in the past, the foster home constituted part of an ongoing project.

from the heart

AMHERST, MA — *Sinister Wisdom*, a feminist publication, is planning an issue by and about North American Indian women.

To be edited by Mohawk writer Beth Brant (Degonwadonti), the issue will include short stories, graphics, essays, poetry, letters, book reviews, oral histories and narrations and other forms of expression.

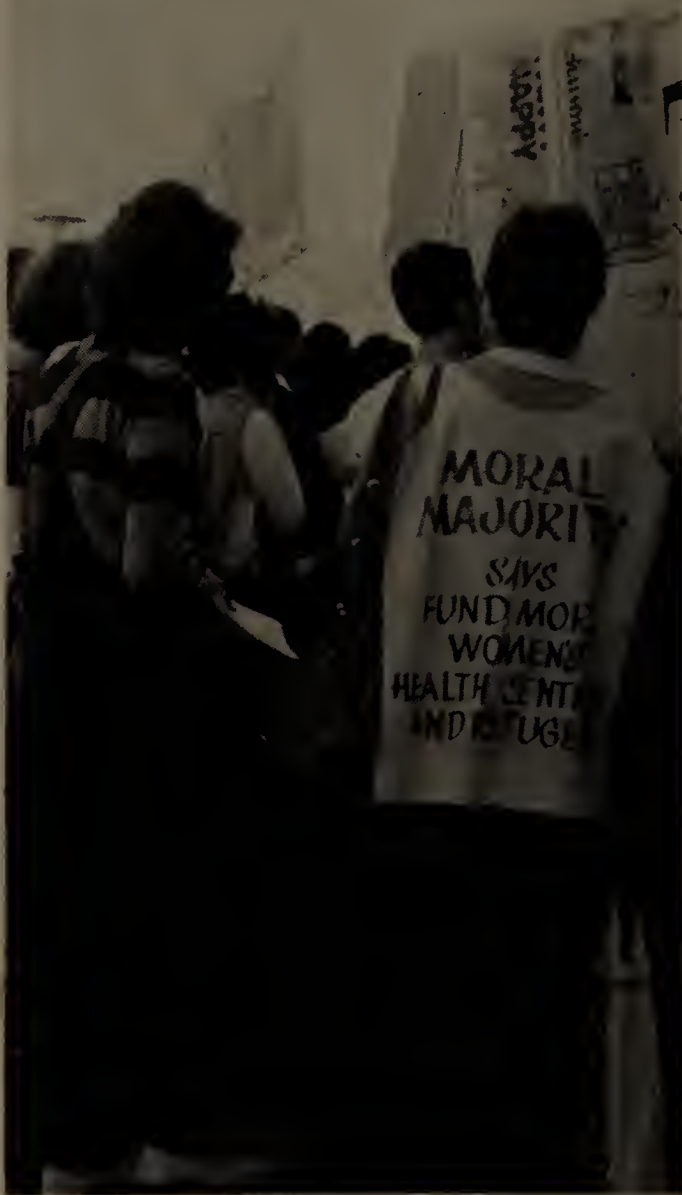
Sinister Wisdom is encouraging all Indian women to participate. "We are looking for words and pictures from the heart, from our experiences as Indian women," Brant says.

Submissions should be typed double-spaced and sent with a stamped, self-addressed envelope by January 15, 1983 to Beth Brant, 18890 Reed, Melvindale, MI 48122.

gomorrah the world

SYDNEY, Australia — Jerry Falwell was no doubt confused to discover during a four-day tour of Australia in late May that one of the groups demonstrating against him was the Moral Majority.

The Moral Majority of Australia, a network of lesbians and gay men who registered the name of their organization some time ago in preparation for Falwell's visit, was one of a number of groups countering Falwell's message. T-shirts, signs and stickers seen at the demonstrations carried such messages as "Moral Majority against the christian right", "Sodom today, Gomorrah the world", "Moral Majority loves blatant lesbians" and "If Mary had the right to choose, the world would be a better place."



Kendall Lovett

Falwell was interrupted by a group of demonstrators who stormed into the National Press Club in Canberra, the federal capital. "This man wants to make a speech so that he can put points of view that deny the rights of women, of blacks, gays, of anyone who doesn't fit in with his stereotype of the nuclear family, of the Anglo-Saxon man," shouted one of the demonstrators.

Also participating in demonstrations against Falwell were feminists, school teachers, humanists, the Australian Order of the Sisters of Perpetual Indulgence and the Sydney Gay Liberation Quire.

conferences

The Dallas Gay Alliance will host **Celebrating the Movement: Planning for the Future**, a national lesbian and gay leadership conference, August 13 through 15 at the Grenelefe Hotel in Dallas. Organizers say the purpose of the conference is to educate, inform and share experiences, goals and expectations of the gay rights movement. The conference, they say, does not take a position on any issue but will provide an open forum for discussion on all relevant issues. The \$40 registration fee includes all phases of the conference, four meals and transportation to places of entertainment. For more information, contact the Dallas Gay Alliance, Box 35011, Dallas, TX 75235. . . .

The **United Church Coalition for Lesbian/Gay Concerns** will present an open public forum in conjunction with its second national gathering July 15 through 17 in Columbus, Ohio. Rev. Susan Savell and Rev. William Reagn Johnson will make presentations at the forum. More details and registration materials are available from Rev. Jan Griesinger, 18 N. College St., Athens, OH 45701 or by calling (614) 593-7301. . . .

The **First North American Gay Men's Music Festival** will be held in Minneapolis over Labor Day weekend, September 3 through 5. Sponsored by Voices and Visions, a collective of gay men, the festival includes performances, workshops, a community meal and other events. The fee for the festival will be \$30 for registration before August 15 or \$40 after that date. Payment should be sent to Volces and Visions Productions, P.O. Box 3549, Minneapolis, MN 55403. For more information, call (612) 870-1407.

News Notes compiled this week by David Morris.

Filmmaker Fassbinder Dies of Unknown Causes

By Michael Bronski

MUNICH—Rainer Werner Fassbinder, German filmmaker and open homosexual, was found dead in his Munich apartment last Thursday, June 10.

The cause of death was unknown but police have ruled out murder and doubt that it was suicide. The results of the autopsy were inconclusive, but it is generally believed that the final result will show accidental death due to an overdose of sleeping pills.

Fassbinder was born May 31, 1946, the son of a doctor father and literary translator mother. (She rendered the works of Truman Capote into German and later acted in many of Fassbinder's films.) In 1967 he joined the Action-Theater group, the most avant-garde of the German theaters, where he produced and directed several plays and began writing his own original scripts.

The Action-Theater was closed by the police in May of 1968 and

Fassbinder and nine other members, including Hanna Schygulla, founded anti-theater in the back room of a Schwabing bar. Anti-theater lasted several years during which Fassbinder produced, wrote and directed many theater, radio and, finally, film productions under their auspices. In 1971 he founded his own independent film company, Tango Films, and began his prodigious film career.

More than any other post-war German filmmaker, Fassbinder has been responsible for the resurgence of the German cinema from the late 1960s to the present. While other filmmakers, like Werner Herzog or Wim Wenders, were reaching a limited "art" audience, Fassbinder was able to reach a large general audience world-wide. In 1981, the German premiere of his *Lili Marleen* brought in almost as much money as *The Empire Strikes Back*. In a film career that lasted just less than a decade — he was 36 when he died — he had directed 41 full length films and had produced,

written or acted in many others.

Besides being one of the most prolific filmmakers working, Fassbinder also made a name for himself as a committed leftist and openly gay man. And while either of these may have set him apart from other mainstream directors, he further distinguished himself by refusing to toe any party lines in his personal opinions or art. German communists were pleased at his pro-socialist portrayals in early films and then picketed the theater when he released *Mother Kusters Goes to Heaven* in which a working class woman is exploited by professional CP organizers.

The same was also true of *Fox and His Friends*, a 1975 film in which upper-class homosexuals exploit, and finally cause the death of, a working-class gay man who has won a lottery. When *Fox* was shown at the New York Film Festival in 1977, gay rights groups picketed and leafleted the theater. (Although it was probably true, as someone once pointed out, that it

was the attack on the upper-middle class that infuriated the mostly upper-middle-class protestors, and not the alleged negative stereotypes.)

What was probably most impressive, and vital, about Fassbinder's career was his ability to keep on producing constantly. While most other filmmakers — and other artists — fill their notebooks with ideas, Fassbinder made movies instead. If at times an idea wasn't carried through to its logical end, or if opinions changed from film to film, (or, as some claimed, within films), it was due to the urgency and force the artist felt in his desire to express them.

Like Brecht, Fassbinder was a highly political artist who was intensely concerned with the culture around him and with showing his audience how this culture affected and shaped their lives. His love of Hollywood films (especially those of Douglas Sirk) and the influence of American culture on post-war Germany is evident in most of his films. He picked through popular culture and used what he wanted to express what he had to say at the moment. That is why there is no single clearly thought political or political line in his body of work.

Like Brecht he was also concerned that his audience think about and respond to his films on an intellectual level and not only

on an emotional one. If there were contradictions there, they were meant to make us ponder: it's easy to tell people what to believe, much harder to make them think.

What of Fassbinder as a gay filmmaker? He was one of the few people in the industry to be open about his sexuality. His portrayals of gay men in *Fox* are straightforward, non-sensational and explicit. The lesbians in *Petra von Kant*, given the admitted peculiarities of the film, are not the monsters of other films and plays. The transsexual Elvira of *In A Year of Thirteen Moons* is treated with compassion and respect.

Throughout most of his films Fassbinder attempts a startling juxtaposition. His stories are thriller material, melodramas or soap operas, yet he refuses to let us get that close to the material. He serves us slices of life with the warning not to get too involved or to care all that much. What happens is that we are able to see the larger picture, the larger view.

Fassbinder's method is not dissimilar to the double edged vision of Gertrude Stein or the irony of Oscar Wilde. Stand back, watch closely, there is more here than you think, more than two sides to every question. Like many gay artists he remained the outsider: wary of easy solutions, questioning and always critical of what is usually called "the real world."

—filed from Boston

FBI Refuses to Release Files on Gay Activist

By David Hunt

SANTA ANA, CA—Gay activist Andrew Ross Exler, who gained national prominence in 1980 when he was expelled from Disneyland, has discovered that the FBI is holding four pages of classified information on him in their files.

Exler made the discovery last year when he applied under the Freedom of Information Act to find out if the government was gathering information on his activities. In a letter to Exler, FBI special agent Edgar Best said the information was classified "in the interest of national security and/or foreign defense."

Exler called the FBI office in Santa Ana and was told by an investigator that the information probably pertained to organizations or people he associated with. "I tried to find out why there were so many pages, but he wouldn't tell me," Exler said.

Although he is only 21 years of age, Exler has been active in politics in Orange County for several years. He is on the Central Committee of the county Peace and Freedom Party, belongs to the American Civil Liberties Union and is a field associate with Gay Rights National Lobby. Last year he ran unsuccessfully for a seat on the Orange County Board of Education on a gay rights platform.

Exler sued Disneyland in Sep-

tember 1980 in an attempt to force the park to allow same-sex dancing. He lost the first round of court battles and is in the process of appealing.

Exler also made headlines locally in December of 1980 when he was fired from his job as a typist with the Orange County Human Services Agency for refusing to remove a gay rights button.

He appealed the dismissal and was granted a hearing before a retired Orange County superior court judge. The judge ruled against Exler, stating, "If I was gay I would try to be as perfect as possible because gays have problems on the job."

Exler said he has no idea why the FBI would keep files on his activities but said he has learned that more than one million government employees have the right to classify information.

"I can't understand how I'm a threat to national security or foreign defense," he told *GCN*. "It's a joke. I've never been arrested and I've never done civil disobedience. The only thing I have done is to speak out on human rights issues. I've attended several anti-nuke rallies and I've written to the president seven times since he's been in office about my stands on nuclear power and the right of women to choose abortion."

Exler said he would like to force the FBI to declassify the infor-

mation and is looking for an organization to sponsor a lawsuit against the government.

Police in Schenectady Crack Down on Cruising

By Mark A. Perigard

SCHENECTADY, NY—A gay law group is monitoring the actions of the police department here after the city announced a crackdown on gay men cruising in a downtown business district.

The Lambda Law Guild accused the police of harassment after they began photographing and taking down the license numbers of people in the area and using uniformed and undercover police to patrol the area.

The Schenectady police have accused one man of approaching an undercover patrolman and offering to perform a sexual act and, on May 19, arrested Robert S. Surico, 30, and charged him with loitering for the purpose of deviate sexual activity.

One sergeant said he patrolled the district the night Surico was arrested and estimated that between 30 and 40 homosexual men were there.

Mayor Frank Duci and Police Chief Richard Nelson said the intense surveillance effort was in response to numerous complaints from merchants and citizens of being accosted by men in the vicinity of the Schenectady City Hall, the library and the post office.

Duci told local reporters the situation required "some drastic action" and assured them the men involved were not "low-grade criminal types," "just people with a different sexual preference than most people." He compared the surveillance effort to the city's attempts to curb prostitution, and pledged to seek maximum penalties for those convicted of solicitation.

Lisa Ottati of the Schenectady Gay Coalition said, "I cannot outwardly say the police are making trouble, but it does appear that way. Homosexual prostitution is not an issue here. I see nothing wrong with the guys just hanging

out. The police do not have a good feeling for the community."

Richard Redlo, a spokesperson for the Lambda Law Guild, expressed doubt there would be more incidents in the business district because the media attention given to the crackdown scared everyone away from the area. "People in Schenectady are either going to the clubs in Albany or staying in the closet," Redlo said.

The Guild held a public meeting to gather evidence to the extent of the police department surveillance, but, according to Redlo, no one from Schenectady attended. He said the group has decided to take a "wait and see" attitude toward the police and may offer legal assistance to anyone else arrested because of the surveillance.

The Guild offered to represent Surico, Redlo said, but he refused and said he is a heterosexual who has been falsely charged.

—filed from Boston

No Trial for Woman In Self-Defense Case

By Jil Clark

BOSTON, MA — A Suffolk County Grand Jury has recently decided not to press manslaughter charges against a Dorchester woman who killed a man in self-defense last January.

"The last couple of days I've been smiling so hard my cheeks are hurting," said Donna Finn, feminist, community activist and co-founder of Families and Friends of Prisoners, who received a "no bill" from the jury on June 22.

"But in the back of that smile is a lot of pain," Finn continued. "I'm dealing with the fact that someone I cared about is dead because we [in the community] haven't come up with a more creative way of responding to rage and violence that is so typical among

working-class people. And that violence is going to increase as the government takes more and more control over our lives away from us."

Finn shot Paul McGrath, an uncle of the man she has lived with for years, when he showed up at her house in a rage on the evening of January 26. He was threatening her and her 15-year-old daughter as he punched out the glass of the outer and inner doors to her house. McGrath was angry because Finn had refused to give him the telephone number of the battered women's shelter where his ex-lover and their children had gone, seeking shelter from him. Finn spotted what appeared to be a gun in his hand.

"I was never so scared in my life," Finn told a reporter for *Do-*

ing Time. "I was crying, pleading, 'Please, Paul, don't do this. Think!'"

"If he hadn't been talking about blowing my brains out I never would have shot him. If I hadn't been aware of Paul's potential for violence in a rage, I might not have taken it so seriously."

Finn says that McGrath, like many working-class men, dealt with his lack of power over his own life by controlling women. "Paul had no sense of himself except bravado and repression of women."

"I don't know that much about middle-class men, but I know that among working-class men there is rage . . . and I don't feel comfortable just shooting them. That's not a solution.

"What upsets me is that women keep being left to defend ourselves. But women are busy just covering our asses, sheltering other women. This violence is men's problem and men need to organize around it."

"A few middle-class men's groups are dealing with women batterers who are seeking help. But no group of men in this whole country is dealing with the rage among working-class men that are not seeking help. So they keep dumping on us. . . . I'm worried about the woman next door that gets punched in."

Finn added that McGrath's racism and homophobia "fueled his fury" about the women's shelter, where many of the women are black and lesbian.

Finn's acquittal is not a victory

for all women, according to Rose Viviano, Director of Families and Friends of Prisoners, who was among those subpoenaed by the grand jury. "Justice was done in Donna's case," said Viviano, "but only because Donna is so well known. The D.A.'s office received more than 200 letters — from priests, nuns, middle-class suburbanites, doctors, lawyers — objecting to the fact that Donna was being charged with a crime." Any other woman, without that support, would not have been freed, said Viviano.

Nancy Gertner, Finn's attorney, commented, "I've had lots of women's self-defense cases. Those that fail are those with criminal records or those who the grand jury doesn't ap-

Continued on page 12

Community Voices

gays and nazis

To the editor:

The Hitler-loving, goose-stepping, swastika-waving punks who call themselves the American Nazi Party are planning to march in Chicago on June 27 at the site of the city's annual Gay Pride rally. And in a particularly ominous move, they are appealing to the Ku Klux Klan and mainstream "respectable" bigots of the Moral Majority to swell the ranks of their mob. They plan to counterdemonstrate at a gay festival because here and now homosexuals are the most vulnerable group on their hit list. They don't want to start with the labor movement, Latinos, Jehovah's Witnesses, modern art, or Slavs. And going after blacks gets real deadly fast. They're going after the group they see as the weakest, *as a beginning*. And they must be stopped!

These Nazis are deadly serious. Only a few weeks ago they demolished the home of a middle-aged couple in Evanston, a Chicago suburb, and then phoned to say they plan to drive all the Jews out of Evanston and Skokie. If they are allowed to recruit and grow, they will implement their program of concentration camps and genocide for blacks, Jews, Latinos, unionists, gays and all the minorities that they hate.

There are those who say that the Nazis are irrelevant — that if we just ignore them, they will go away. This is the strategy of the Gay Pride Committee and the gay establishment in Chicago, who argue that merely by "coming out" the Nazi provocation will be defused. But it is suicidal to dismiss the American Nazi Party as a bunch of lunatics who can safely be ignored. Try telling the survivors of Auschwitz and Dachau, the thousands of homosexuals tortured and incinerated in Hitler's camps, the 20 million Russians who died resisting the mad Nazi drive for world conquest that the Nazis should be ignored! The Nazis and the Klan do have wide support here and there among the desperate and backward. They are terrorists vigilantes growing in the fertile soil of Reagan's anti-Soviet war drive and the economic and social miseries inflicted on workers and minorities at home. The Nazis are a deadly serious threat right now — they cannot be ignored!

Equally suicidal is a strategy for a narrowly gay-centered mobilization against the Nazis, as put forward by the "Stonewall Committee," a hodge-podge of feminists, reformists, and liberals stage-managed by the Revolutionary Soc-

ialist League (RSL) which wants to throw tomatoes and day-old bagels at the Nazis. Thousands of angry gays alongside every other minority in Chicago must be mobilized behind the social power of the labor movement to stop the Nazis on June 27. The RSL has a history of adventurist confrontations with the Nazis — and with the cops who protect the fascists. Mayor Jane Byrne's trigger-happy "boys in blue" will be out in force on June 27, protecting the "rights" of the Nazi race terrorists. The Chicago cops are no different than their brothers in Boston who busy themselves closing down gay after-hours clubs and locking up "sex offenders" as an adjunct to brutalizing blacks in Roxbury and Dorchester. Whenever the fascists march, they are generously and energetically guarded by their cop friends. And whenever the fascists terrorize blacks, Jews, gays or trade unionists, the police are conveniently and conspicuously absent. It is absolutely criminal to rely on the police for protection against Nazi attacks.

The RSL throws up its hands in despair at the possibility of labor/minority mobilizations to stop the fascists, and instead retreats into its pitiful rotten blocs, where it is red-baited and violence-baited by its erstwhile partners. But it is the labor movement which has the social power to stop the Nazis. Chicago is a union town! Chicago is a black city! In fact, Chicago is in its vast majority a city of decent people, heavily minority, whom the Nazis would love to annihilate. What's needed is the will to forge a labor/minorities mobilization to bring out thousands of militant protesters to stop the Nazis.

The Spartacist League (SL) knows the fascists *can* be stopped. Two years ago we participated in a largely Jewish demonstration that drove them out of Lovelace Park in Evanston. On March 20, 1982, an SL-initiated mobilization of over 2,000 students, trade unionists, blacks, gays and Jews stopped a Nazi recruiting rally in Ann Arbor Michigan and ran them out of town.

The Nazis say they will show up in Chicago's Lincoln Park at 2:30 p.m. on Sunday, June 27. We say these terrorists have no right to push their kill-crazy tactics anywhere. Stop them now!

Tom Dowling
former member of the Red Flag Union
for the Spartacist League
Boston, MA

nyc mattachine

Dear Folks,

Regarding Bob Nelson's write-up in the June 5 *GCN* on the benefit for the "Before Stonewall" film group, he referred to me as "a founder of the New York Chapter of the Mattachine Society. . . ."

I am *not* a founder of the New York Chapter of Mattachine. That distinction, I believe, goes to Al DeDion, Curtis Dewees, and Art Maule.

Please publish this correction at your earliest convenience. Thank you.

Gay Love,
Craig Rodwell (Sparrow)
Oscar Wilde Memorial Bookshop
New York, NY

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, Gay Community News, 22 Bromfield St., Boston, MA 02108.

a happy sustainer

Dear *GCN*

This letter to *GCN* is long overdue, but recent events and personal experiences finally moved me to write it. Every publication has flaws and weaknesses, but I am deeply grateful that *GCN* exists. I'm tempted to praise a dozen pieces I've read in *GCN*, but for the sake of brevity, I'll just mention the June 5 issue. The articles on legalized homosexuality vs. gay liberation in Poland and East Germany were moving and informative. They should be reprinted in leftist papers like *In These Times* and *The Guardian*, and won't be. Likewise, a magazine like *The Nation* will, in 1982, publish someone like Gore Vidal, but is just not ready to print the *GCN* "Speaking Out" piece on Erotic Liberation. When I want to read the latest about the gangsters in government, I read *The New York Times* — "All the News That's Fit to Print." But if I want news about what life is like behind bars for some gay brothers, then it helps to read Jil Clark's *GCN* news piece: "Vermont Prisons May Use Aversion Therapy."

Excellent articles appear in other U.S. gay magazines and papers, but *GCN* is more likely to print the "quirky" perspective, and to give voice to folks who are not necessarily professional writers and yet deserve to be heard. If I want third-hand pontification *about* gay liberation, I can read it elsewhere; but if I want the live pulse of liberation, I turn to *GCN*. I happen to read the letters from readers first whenever I read *GCN*; it is often *there* that the first signs of a storm appear, or that old debates take new turns. And if I sometimes find the turnips in the stew to be indigestible, then I'll eat the tomatoes instead.

I detest the anti-intellectualism which sometimes crops up in *GCN*, but it will crop up everywhere when our school system and government encourages us not to use our heads. (Our heads are part of our bodies and there will be no erotic liberation without gonads *and* brains). I wish *GCN* were sexier: how about running a series on Favorite Fantasies? Each fantasy would probably elicit a political pro and con in the letters. I also wish *GCN* could afford at least token payment to regular writers. (A recent survey states that most writers in the U.S. make less than \$5,000 a year from their writings.) I wish more *GCN* readers would make the effort to let *GCN* know when they *like* something, as well as when something makes them mad.

Since being a writer is as important to my identity as being gay, socialist, and horny for basketball sneakers, I would feel a bit crazy without *GCN*. I have been able to write and say things in *GCN* which do not quite fit any other publication. Leftist mags rarely print my kind of socialism, and the slicker gay mags rarely print my kind of gay liberation. *GCN* gives me a voice, and *GCN* gives me readers who tell me they love me and hate me. Except for money, what more could a writer ask for? Maybe someday this summer I'll finally visit Boston and thank some of the staff in person. Good luck with the *GCN* Sustainer Program. I hope this letter helps.

Best wishes,
Scott Tucker
Philadelphia, PA

from 1974 to 1982

Dear *GCN*:

With John Kyper's memoir, William Loeb has finally been laid to rest. I know he died last fall but this is the obituary I've been waiting for.

To add a footnote: *The Philadelphia Weekly Gayzette*, in its issue of April 26, 1974, published excerpts of Mr. Loeb's response to a letter from Dan Sherbo, then editor of Philadelphia's *Gay Alternative*. Dan had written to protest Loeb's stance against the attempt of gay students to organize at the University of New Hampshire.

On April 18, 1974, Dan's letter and Loeb's reply were published in the Manchester *Union Leader* under the headline, "Pervert Defends Perversion." Mr. Loeb wrote, "diversity makes life pleasant. But . . . according to your theory, we should be happy that there are arsonists, murderers, rapists . . . I am well aware that sodomists in the year 1974 are doing their best to delude themselves that they are respectable . . . If 10% of the population is homosexual, and I doubt that figure is accurate, then I sincerely hope the nation finds a way to get rid of that 10%."

A few days later Dan received an anonymous letter from "a citizen of Manchester" which *The Gayzette* published in full in its issue of May 3. He or she wrote, "your letter was very beautiful and meaningful. I was appalled and embarrassed at his response to you. . . . Please rest assured that there are many New Hampshirites that fully agree with and respect your feelings about living honest, open, proud, and full lives."

We sent a copy to Mr. Loeb so he would know that one of his readers didn't swallow his brand of bigotry. The *Gayzette* and the *Gay Alternative* are gone but I hope that citizen of Manchester is reading *GCN* in 1982 so that he or she will know how good that letter made us feel in 1974.

Yours,
Tom Wilson
Minneapolis, MN

a common language

Editors, Gay Community News:

The letter of Urvashi Vaid (15 May), expressing thoughts provoked by the Eric Rofes interview of John Preston, speaks of the division among "natural" allies, homosexual women and men. She uses terms, however, evocative of the very divisiveness which has been created and fostered by homosexual women who violently refuse to acknowledge any common unity with homosexual men unless their divisiveness is stridently recognized by differentiating between gay women and gay men. In our struggle for freedom from oppression, no greater need exists than a common term which indicates that we are "one," neither greater than the other.

Sincerely yours,
Fred R. Methered
Honolulu, HA

Gay Community News

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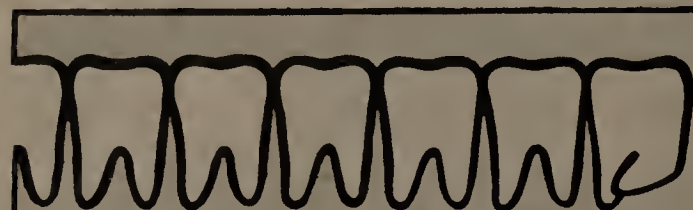


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Continued from page 1

In an attempt to eliminate this possibility, Pierce is challenging the legality of the 1976 adoption. Pierce alleges that his mother blackmailed him into forfeiting his legal parenthood by threatening to inform the parents of his lover, Brogna, then 19, that their son is

gay, if Pierce refused to sign the adoption papers.

Shankman, who is optimistic about overturning the adoption, said, "It's still an uphill battle. We must overcome years and years of prejudice. . . . But it is obvious that the adoption was fraudulently

Continued on page 12

INS Policy

Continued from page 1

try, rather than one limited to Judge Aguilar's district in Northern California. "If it's illegal to prevent someone from entering the country in San Francisco, it should be illegal everywhere," she told GCN.

Both attorney Dunlap and Day told GCN that they expected the government to appeal the ruling, and that they are prepared to take the battle as far as the Supreme Court.

"I'm completely elated," commented Day, who was a Plaintiff in the L/GFDC suit. "I'm personally impressed with [Aguilar's] grasping immediately what lesbian and gay immigration discrimination is all about. We were very fortunate to by accident have

drawn a judge of Hispanic descent who understands what discrimination is about because his own people constantly face it at the border."

Day also noted that this decision sets a precedent for non-citizens to have access to federal courts for redress, rather than being restricted to INS hearings. In addition, Day told GCN that the ruling could be applied to non-citizens seeking visas or applying for U.S. citizenship, as well as those who are simply visiting the country."

The L/GFDC issued a statement saying, "We thank Judge Aguilar both for his rationality and his humanity in reaffirming ours."

— filed from Boston

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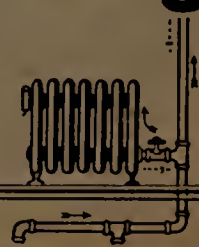
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Brian McNaught, Liaison: Where He Stands

By Larry Goldsmith

Brian McNaught, a writer, lecturer, sex counselor and gay religious activist, assumed the \$25,000-a-year post of Mayoral Liaison to the Lesbian and Gay Community in Boston on June 14. The appointment by Mayor Kevin White filled a vacancy created in June of 1981 when White fired then-liaison Robin MacCormack, ostensibly because city financial difficulties made it impossible to support MacCormack's \$14,000-a-year salary. A public demonstration, however, and pressure from the ad hoc Boston Tea Party 2½ Committee resulted in a series of meetings with city officials and an eventual agreement by White to hire a new liaison.

McNaught is perhaps best known for his work with Dignity, an organization of lesbian and gay Catholics, and a book, *A Disturbed Peace: Selected Writings of an Irish Catholic Homosexual*.

GCN interviewed McNaught on his second day of work at City Hall. What follows is an edited version of that interview.

GCN: Why does the lesbian and gay community in Boston need a liaison?

McNaught: The purpose of the liaison as I see it is to make sure that the services the city provides its citizens are provided to gay men and women without regard to sexual orientation, that those people who are providing the services be educated as to the truths about homosexuality and that those people who are gay be made known that there are services available to them. Putting people in touch: there are existing gay groups right now that are doing good things and they are sometimes not in touch with city hall people who could make their jobs easier and provide them the services that similar groups are getting.

I see myself as a person who is going to need and will receive input and direction from large numbers of people in the community, people who know what their needs are and who need someone in city hall to help them have those needs met. I don't have all the answers. I don't even know what all

"I'm incredibly impressed in a short period of time with the commitments that I'm hearing from [Mayor White and his staff] to meet the needs of the lesbian and gay community."

the problems are and it's going to be a process of listening to the community and doing whatever I can to change whatever situation needs to be changed.

GCN: Why did you decide to apply for the job?

McNaught: Because I felt I was talented; I felt that my qualifications met the qualifications that they had posted for the position. They were looking for somebody who was skilled as an educator, somebody who could raise the consciousness of the people in city hall, and that's what I do professionally. My basic issue is that ignorance is our enemy, and that if you can educate an enemy then you have a friend.

GCN: The job descriptions and advertisements issued by City Hall also emphasized the need for advocacy and lobbying skills. What is your experience in these areas, and in city politics?

McNaught: When I sat down for my first interview I explained that my short suit would be my lack of involvement in city hall type politics. I have been really involved in the politics of changing the position of the Roman church and other churches on homosexuality, and really involved in changing public opinion on homosexuality, and I have lobbied in terms of working on my state and national representatives to alter their position on homosexuality or to encourage further support for gay rights, but I explained from the very beginning that that was something I was going to need to learn as I went along. I feel totally capable of learning that type of thing. It's going to take some time to get to learn the

"If you are asking if in the next election I will be working for the mayor, yes, if that's part of the job."

politics of City Hall, but I'm looking forward to it. I think it's an exciting opportunity for the community and for me.

GCN: How would you evaluate the job the mayor and his office have done so far in addressing the needs of the lesbian and gay community?

McNaught: I'm incredibly impressed in a short period of time with the commitments that I'm hearing from them to meet the needs of the lesbian and gay community. I think it is of major significance that at a time when the mayor is under direct attack because of the city's financial situation, that at a time when you have 107 police officers still laid off, at a time when you have over 150 firefighters and 500 teachers without jobs, that the mayor would publicly hire a liaison at a salary that is consistent with that person's talents, though they apologized that it couldn't be more. I don't think the mayor is afraid of that criticism and he is willing to accept the kind of criticism he is going to receive for appointing me. I think that's significant.

GCN: There was talk when Robin MacCormack was fired that he was let go because he wouldn't work for Kevin White's political machine. Do you intend to work for the mayor's reelection campaign?

McNaught: The phrasing of the question puts it. . . . I'm not sure that's why Robin was fired. . . . That's not what I have heard in terms of the reasoning. I really have heard that

it was budget cutbacks which some people would say doesn't make sense now since I've been hired at \$10,000 more, but I'm still told by people I trust that that basically was it. If you are asking if in the next election I will be working for the mayor, yes, if that's part of the job. I don't see that as why I am here or what I'm all about, but if I can't work for a person who has hired me to do something that needs to be done at a time in which it is not in his best political interests to do so, then I need to question the political process.

GCN: How would you evaluate the job the police department has done with respect to the lesbian and gay community?

McNaught: The police department is an area I'm really anxious to find out more about. I, like most gay people, have a lot of suspicions and a lot of fears when it comes to the police. I have been afraid of the police. I need to be educated about the police. I think there are a lot of good people in the Police Department and we never see them. I want to meet them and I want to get them to be really strong allies with us.

I would like to institute some training programs. I think Robin had begun that process and I want to continue it. I think it's very important to educate police officers about the truths of homosexuality, because I think a lot of police are operating under stereotypes and are reacting with those



Susan Fleischmann

stereotypes. I want to make sure that we are not selectively discriminated against or harassed, that if the police are going to be coming down hard on an element of the gay community that it is not selective discrimination, that they're doing the same thing with the straight community — and that's not my perception at this point.

GCN: A number of cities have some sort of sensitivity training to educate the police about the lesbian and gay community, but there has been some doubt about the effectiveness of a couple of hours spent in a lecture or a workshop. And in Boston there are police officers who are notoriously racist and homophobic, who have been on the force for years, and who don't seem about to be enlightened by sensitivity training.

"I have been afraid of the police. I need to be educated about the police. I think there are a lot of good people in the Police Department and we never see them."

McNaught: It's not going to be an easy task, but in the seven or eight years that I have been educating on a national level I have had audiences of the already convinced. I have encountered some tough numbers who I didn't think could be moved. Now when Tregor passes or when the financial package passes, the city is apparently going to be hiring large numbers of young police officers, bringing in large numbers, and I want to start from the very beginning, making sure that a part of the training is sensitivity to gay issues. I don't see it as impossible. I see it as tough.

GCN: How would you evaluate the work of the Boston vice squad?

McNaught: I told the person from the police department that that is one of my key concerns. The recent raid on The Loft, in what is seen by the community as persistent harass-

"I think the vast majority of gay men and women want very much to continue work within the system so that they can live lives which are free of fear and discrimination and so that they can have an equal right to enjoy the bounties of life."

ment, and the recent raid on the escort service are prompting a tremendous amount of concern and paranoia in the community. I feel that the concern and the paranoia are justified, and I want to find out what is going on. I'm concerned about it, and I have been told that something will be done.

GCN: A common complaint about the vice squad is that the police selectively enforce the law. A cop once told me that he would favor having additional officers in parts of town where violence against gay people was the worst, but that those officers would also arrest anyone they saw having sex in the bushes — because, he said, the police have to enforce all the laws equally.

McNaught: And what did you say to him?

GCN: That that's ridiculous. Not all the laws are enforced equally. There's still a blasphemy law in Massachusetts. The police choose which laws to enforce.

McNaught: I think that's something we have to investigate, document and confront, and confront in a way in which the police are offered the opportunity to be educated. I don't want to create a we/they. Nothing is gained by that, people start stonewalling. I want to say this is a problem the community is having, this is the reaction the community has to this issue, this is the documentation that we have that this

"There is no revolution, except the revolution we are creating through our evolutionary tactics. Now some people will say forget it, what difference does it make, nothing works, anarchy, we don't need communication links — and that's wrong."

is really happening, that this is not just paranoia. You agree that this is selective, what can we do about it, how do we stop it? Can we take certain people off beats? If they're young enough or interested enough, can we educate them? I'm looking for solutions because I'm affected by the same issues, these are my issues.

GCN: Do we need a vice squad at all?

McNaught: I have a hard, hard time understanding the reason behind victimless crimes, the need to prosecute victimless crimes, I really do. Obviously in terms of sexual orientation, in terms of what consenting adults do I have a real hard time with police getting themselves involved, and I think large numbers of police probably do too.

GCN: We've talked about the city; now let's talk about the lesbian and gay community. How would you characterize the community here in Boston?

McNaught: I think that Boston has one of the most dynamic, creative and alive lesbian and gay communities in the country. I think we're probably one of the least well-organized gay communities in the country, in terms of our

"There are some at that march who are anarchists and don't believe in the democratic process and don't believe ordinances make a difference and think that the liaison job is a con on the part of the mayor to get gay votes."

mutual efforts. That is, we have not yet learned how to cooperate in a way that influences politicians and lawmakers to support us as have gay men and women in Washington, Houston, Chicago, San Francisco and Los Angeles. I think that's one goal we ought to have, that's how to work together better, to start to form the political clout we all want to have. I think there has been a lot of division in the community that I want very badly to end, a lot of suspicion.

GCN: Could you be more specific about those divisions in the community?

McNaught: Who is the community? We keep using this word, we use "the community" with straight politicians trying to convince them that we use this united vote.

GCN: Is there a community at all?

McNaught: Oh sure, but a fragmented community, a community of different interests and certainly different politics. It's a community that has been torn in many different directions, but we all seem to fall together in times of crisis, which is very exciting to me. I would love to think that one of the things which will happen with the liaison job is that some different elements of the community will begin working together. I would love to think that we could become more unified and I am going to do my best to see that happen.

One of the things that I would like to do is to have regularly scheduled meetings in City Hall facilities for representatives of different groups and individuals outside of groups to come together and talk to one another and to share with one another what they think the agenda for the liaison is. I'll tell you what I think I can have happen at City Hall, you tell me what you think you can get happening in the community.

GCN: Let's get back to the divisions. What are some of the divisions, specifically?

McNaught: There are groups in the city who have worked hard for gay rights who have no use for people who have religious convictions. They are suspicious of people with religious convictions, and they are unsupportive of people with religious convictions. Likewise there are people with religious convictions who are gay who are suspicious of other elements of the community who they feel are antagonistic. There is division within the women's community. But that's not uncommon, you're not going to find any community in this country, gay and lesbian or black or Hispanic, that is unified as an identity.

Continued on page 10

Putting Black Women

an Interview with Barbara Smith

The following is an interview with Barbara Smith (writer and activist who has worked on a range of Black women's issues, including reproductive rights, sterilization abuse, violence against women, and racism within the women's movement; a co-editor of *Conditions: Five, The Black Women's Issue*, her most recent writings appear in *Lesbian Poetry: An Anthology* and *This Bridge Called My Back*, published by Persephone Press, and in *Sinister Wisdom*) and Patricia Bell Scott (Research Associate and Director of the Black Women's Educational Policy and Research Network Project at the Wellesley College Center for Research on Women, formerly a fellow at the JFK School of Government and who held joint appointments to the Black Studies Program and Department of Child and Family Studies at the University of Tennessee, Knoxville), discussing their new book, *But Some of Us Are Brave: Black Women's Studies*, which they co-edited with Gloria T. Hull (published by the Feminist Press, Old Westbury, New York, 1982, 401 pp., indexed, \$8.95).

by Gaye Williams

Gaye: What motivated you to write the book, and how was it conceived?

Pat: I'm currently involved in a project at the Wellesley Center for Research on Women, to try and build a network between people who do research and those who make policy which affects the education of Black women and girls. I am also working with small networking groups in greater Boston of social scientists who study Black women, and a support group of Black women writers at Wellesley. I haven't done as much as I used to do formally with Women's Studies programs; I've spent most of my time working with Black women who are interested in Black women's scholarship. Working with the New England Women's Studies Association has been about the extent of my formal involvement with women's studies.

Barb: I moved to New York recently, to help start Kitchen Table: Women of Color Press. We're involved now in fundraising; we hope to get our first titles out by the end of the year. I've been traveling to publicize this book and have also been involved in the *This Bridge Called My Back* readings across the country. When I'm at home, I've tried to concentrate as much as possible on my own writing.

Pat: We have become aware, since this book came out, of the extent to which content on black women is missing from the curriculum in Black colleges, and some two-year institutions. We are trying to get funding to do workshops with faculty and students in institutions where there are significant numbers of Black women students, but the curriculum does not reflect their life experiences.

Barb: In 1976, I was a member of the Modern Language Association Commission on the Status of Women and had the idea then of doing a book on Black Women's Studies. That organization had published several books through the Feminist Press (which became our publisher) on different aspects of women's studies. Gloria Hull (our co-editor) joined the commission in the fall of that year, and it became her responsibility to begin to coordinate this book. By 1978, we had basically gotten the book together. The impetus for doing it was the lack of cohesive material on black women from a feminist perspective. The thing that makes our book unique is that this is the first time there has been a collection about Black women that is both feminist and interdisciplinary. We wanted a book that we could use ourselves, so that's the kind of book we created.

Gaye: What do you feel is the purpose of *But Some of Us are Brave*?

Pat: We designed it to be multi-purpose. We

hoped that people who are novices, and people who are fairly well-versed in work on Black women's studies might be able to use the collection either as a teaching or a resource tool. We have more than a collection of pedagogical essays; it also includes a listing of bibliographies and course outlines. We tried to select some of the early courses so people could see what the models looked like. We also tried to put together an attractive piece, so that a person who may not think they would be interested in the work, by picking the book up and seeing the pictures might want to read more.

Barb: We also wanted a book that was not aimed solely at an academic audience. My orientation as a feminist activist makes me see this book as serving a variety of people, who are interested in the experiences of Black women. There are a couple of books that came out several years ago. One of them is Toni Cade Bambara's *The Black Woman*, which came out in 1970, and was one of the earliest books on Black women in anthology. Another book was Gerda Lerner's *Black Women in White America: A Documentary History*, which most people who were interested in Black women are familiar with. I hope that our book will be used in similar ways by general readers, people who just want to know more about us. There is information in our book which is available nowhere else.

Pat: All of our contributors are not academics, either. We have a mixture of people who are community activists, creative writers, as well as academics.

Gaye: What does the book offer people who are not students or teachers?

Pat: Beverly Smith's article on health is very helpful to people who work in community groups on issues of Black Women's health. It's a real nuts and bolts kind of piece.

Barb: I think the section on literature is good for people who are reading for pleasure, because what they usually read is literature. There is work on Zora Neale Hurston, Toni Morrison, and Alice Dunbar Nelson; writers people are aware of and interested in. The "Racism in the Women's Movement" section is also incredibly valuable for activists.

Pat: Jackie Grant's article "Black Women in the Church" is especially interesting. She is a Black woman who is an ordained African Methodist Episcopal minister, and she discusses her experiences in the church. It's an important piece because churches are full of Black women of all ages; large numbers of Black women congregate in church. Jackie's article talks about how we really get treated at church.

Gaye: What do you feel is missing from the book?

Pat: *But Some of Us are Brave* is at least five years old, even though it's just been published. What it reflects is the state of the art at the time that we finished it. The publisher had it almost two years before it came out, so there are a lot of things that were not available then that are now. One of the things that the book does not have is a strong historical article. At the time, there were none. When we began, we had not identified anyone who was doing work on how our understanding of Black women's lives intersects with the nature of science and research, and the biology of women. I can think of ways to get someone to do it now, but not then. When we first started to work on this idea, we didn't want to do a book only on Black women's studies. We very much wanted to do a book on Third World women's studies. This was in 1977. But there we sat, a group of three Afro-American women. As we tried to get it done, and looked at the extent to which we did not represent all women of color, we decided to focus it specifically on Black women. I think it was a better thing to do, given the historical context, because you have to understand yourself before you can try to understand someone else.



Patricia Bell Scott and Barbara Smith

Barb: Our movement had not advanced to a state where we had means of being in contact with each other. Third world women are very isolated from each other to this very moment and will continue to be because of the conditions of our lives and because we don't have the material resources that some other women have for being in contact with each other, particularly through the media. We have very few of our own publications. *This Bridge Called My Back* is just a beginning. I would like to see a women's studies anthology about Third World women from a feminist perspective, which would be a different kind of work. Then we would begin to build theoretical frameworks for examining our lives. That is what we're trying to do, and that is what needs to happen more.

Pat: We wanted to have a piece on Black women in prison. I think now we could do much better also in terms of class. We are lacking in terms of looking at women who are in different kinds of situations that have to do with class and other aspects of oppression.

Barb: The book is also lacking in lesbian content. As it progressed, there were resources we could have incorporated, particularly J. R. Roberts' *Black Lesbians: An Annotated Bibliography* and some articles that have been published in feminist movement journals. There is material on lesbianism in the book, which is fairly unique for our publisher. But most of our contributors do not write about lesbian experience as a part of their subject matter. It was really hard to confront people on their politics and biases in the very process of trying to get their work. How do you say to a woman who's never thought about the possibility of other sexual identities besides heterosexuality as she does her academic work. "You don't have anything about lesbianism in this piece." You are insuring immediate freakout! But that's the challenge our book raises, and I'd really like to see us do better in the future.

Gaye: Is there a story for the title?

Barb: Yes! When I was teaching a course on Black writers someone suggested that I put together an annotated bibliography of Black women writers. It appeared in *Sojourner Radical Teacher*, and the *Women's Studies Newsletter*, and that title was used for the bibliography. When the book was nearing completion, we wanted to have a title that didn't just say "Black Women's Studies" because that wasn't even accurate enough to describe everything that was included. Cherrie Moraga was doing her bibliography for *This Bridge*, and I gave her a pile of materials on Black women. She went through it and said "I've got it! You should call your book 'All the women are White, all the Blacks are men, but some of us are brave!'" And that's how it came about. We all liked the title because it describes the state of affairs. It is a situation that we all seem to find ourselves in, especially when we try and manifest ourselves as Black women in the context of Black or women's studies, or the women's and the Black movements.

's Studies on the Map

Smith and Patricia Bell Scott

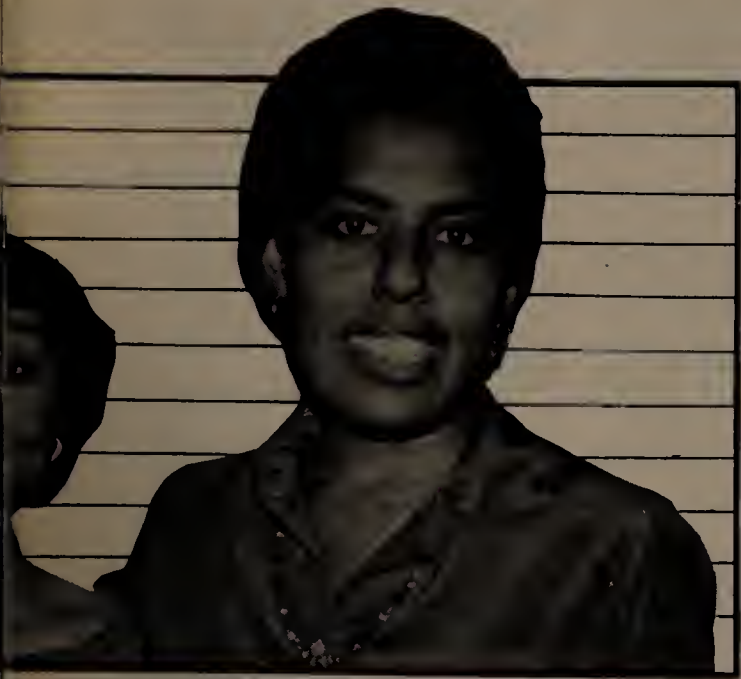


photo by Sue Fleischmann

Gaye: I've started being really insistent about this in my courses, saying "You're talking about women and Blacks. What does that say about Black women? Nothing!"

Pat: At the time we felt we have to title it Black women's studies and not Black feminist studies. There were people who were beginning to think about Black women's issues and lives within a women's studies perspective that was not necessarily feminist. Though we wanted to be able to say that what we have are pieces that represent a feminist critique of history, literature and social science, we really didn't have that at the time. Now we'd be in a better shape to pull it off.

Barb: Some of the women who have contributed to our book, Black academic women, straight women, are ever more open to feminism. The way that we can talk about issues of Black feminist politics now was just not possible two or four years ago. There is something building in the country that makes all of this work more possible than it was when we started.

Pat: Our publisher was most upset with the title; we had to fight for it. The book is dedicated to our attorney, for that reason. So it's very rewarding to us to go around the country and hear people say they liked the title!

Gaye: In the Introduction you wrote "... Black women's studies is at a crucial initial stage of development where the first flurry of excited discovery must be sustained and deepened if it is not to become just another short-lived enthusiasm or thwarted possibility." Could you comment on that in light of the decline in interest in Black studies?

Pat: I think that Black women's studies is at a critical stage of development for several reasons. First, I think the awareness among Black women of where we sit in this social system has increased, and also an awareness of what needs to be done to make our situation more humane. Secondly, even though it's been very painful, there is a growing level of awareness among White women that they have not dealt with their racism. There has been an even more painful awareness in the Black community around issues of sexism, classism and homophobia: it is coming to blossom at a very critical point. Also very importantly, White women's studies has been accorded a certain nature of credibility in academia. Other "studies" programs are declining, like Black studies, but women's studies is becoming more entrenched. What that means is that it takes on the racist, elitist kind of focus that you have in any kind of traditional discipline. So in many ways, the emergence of Black women's studies shakes up women's studies folks who are moving off in another direction. The other thing, and there is no other way to say it, work on Black women is now in vogue. People are doing work on Black women who have never before shown any interest. It's very important that those of us who want to do that work and can do it, become authorities on ourselves. I have noticed in the last few years, particularly with the National Women's Studies Association, the growing

number of White women who want to speak about our experience and become authorities on us. Black women's studies, which legitimizes scholarship by and about Black women, is thus very important.

Barb: Clearly, we want White women to learn about women of color. The question is what is the principled way that should happen? What Pat is referring to is not the individual who realizes she's ignorant and wants to change that. We're talking about someone who jumps on a bandwagon of popularity, to increase their reputation or academic status by working on "these people." I feel there are certain kinds of work that White women can do very credibly, one of which is bibliographies, where value-judgments don't obtain. You find material and record it, you're not trying to interpret something, just saying this is what exists in these places. A good example of this is J.R. Roberts' *Black Lesbians* from Naiad Press. This is an excellent case of a White woman picking a research topic and doing it incredibly thoroughly.

Pat: Black women's studies legitimizes us as scholars. The underlying assumption is that we cannot be creative writers who talk about our experiences, somebody else does that for us.

Gaye: There is also a conception that if you talk about yourself, you don't have as much authority as if you talk about someone else.

Barb: Some of the best things that are happening in Black women's studies and about women of color are not happening within universities. It's important for us to maximize and support as much as possible the springing up on interest outside of the academy, because that is what's ultimately going to last longer and bring about more change. The Third World Women's Archives (which began in New Haven last fall and is now located in Brooklyn) is a good example of our own resources; it's not dependent on some White male enclave to continue and it's open to everyone. You don't have to have six Ph.D.'s to walk in there, so it is a very different atmosphere to learn in. I consider that true learning.

Gaye: What are the new possibilities for research which you see springing up?

Barb: There is a lot of material and ways of looking at areas that have already been researched from a gay perspective. I have been becoming aware in the last several years that many major Black literary figures were gay. There was an article in the *Village Voice* "Gay Pride, Gay Prejudice" by Stanley Kraut. He talked about Alain Locke who was the editor of *The New Negro* and a powerbroker of the Harlem Renaissance. Countee Cullen, Langston Hughes, Richard Bruce Nugent, and I can add Wallace Thurmond. Kraut also mentioned Tony Jackson, who was associated with Jelly Roll Morton, Duke Ellington's co-composer Billy Strayhorn, Ma Rainey, Bessie Smith, Billie Holiday, Cecil Taylor. Before I saw this article, I had been joking to friends about doing a book on "The Gay Harlem Renaissance" but that's really a book that could exist. It would knock the socks off of everything!

Pat: A book like that would also have to deal with the sexism and the hatred of women those Black men had. They hated Black women!

Barb: That's certainly been a part of it. Lorraine Hansberry is another example of a person who is very well-respected. It's becoming very obvious that she had lesbian-feminist commitments; we talk about this in the introduction to our book. However, the material for doing this research is often at the Black colleges, and it's important that we get to it first, because they do burn things. We've got to find out what happened, who our logical ancestors were.

Gaye: Could you speak to the current move of Black women to separate from White women? You writing has explained why the divisions have been brought to the forefront. Do you have a vision on integration in its fullest, non-tokenized

sense?

Barb: Now you have asked the question of the century!

Pat: There are all kinds of reasons that different groups of Black women separate themselves from White women, but my first reaction is that you just get tired of trying to get folks to do right. You finally conclude that the only person who can deal with their racism is *them*. There is a different kind of separatism that is the result of much more than Black women getting angry and tired of White women's racism; there are larger issues of divide-and-conquer from above. Unfortunately, Black and White women forget about that and somehow begin to see each other as the enemy. In spite of that, I see coalitions, people coming together around an issue that they can all agree with, that may not on the surface, have to do with racism.

Barb: Like sterilization abuse.

Pat: Or rape. Use that issue as a base from which to build coalitions and to try and talk through more deeply entrenched values and biases. The separations tend to be temporary; people do bounce back. There was a period in my life where I was very involved in organized women's studies activities, and just burned out, but I have not disassociated myself from the building of a knowledge based on women. I feel like I'm a much better person for taking that time off, because once your nerves get ragged and you get tired, you become less open and more prone to form biases and say things that would be very damaging.

Barb: I feel like the concept "working on, or dealing with racism" has been run into the ground. I don't feel like we even have an agreed upon meaning for it. We're seeing ever more superficial ways of approaching that challenge, which should be a lifetime challenge. I feel that the people who know most about this are not the people who get to write, talk or speak about it. There are White women right here in Boston who know a great deal about confronting racism, but they are activists and they are busy doing their work. They are working on issues of violence, women in prison, teenagers, reproductive rights, etc. in such a way that they are constantly confronted with race and class issues. They are dealing with all kinds of people. Those are the women that we need to listen to and learn lessons from.

Gaye: What do you see as your goals as scholars and what is your vision of Black women's studies?

Pat: I see Black women's studies as a kind of process where we learn about ourselves which makes us more whole. My vision is that it will be a viable companion to Black feminism and the two will redefine each other. You mentioned earlier that you were concerned with the decline in Black studies. One thing that could bring about a more viable Black studies program would be to bring in content on Black women. I see the Black women's studies movement as having the potential to transform the study of women and the study of Blacks.

Barb: I think of myself as a writer and an activist, and through those two commitments, doing work on Black women as an organizing tool. I have experienced that a book on Black women from a feminist perspective is a way to talk about feminist issues with Black women who might not listen if what you said was you wanted to talk about sexual politics. It gives you a wedge in to raise things that are on Black women's minds, but which they have been otherwise reluctant or afraid to discuss. Books can be a means of coalescing and organizing people. I have met kinds of Black women through *But Some of Us Are Brave* that I would have had no access to otherwise. I think it is a step forward to deal with women who may be anti-feminist or homophobic. We're going to confront them, and make something which we can all use.

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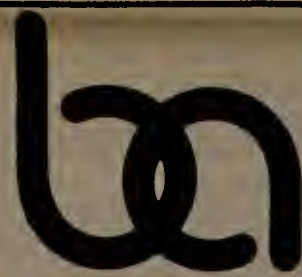
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10 YEARS SERVING THE GAY/LESBIAN COMMUNITY

Part I of II Queerbashing: Nonviolent Self Defense

By Will James

Near a lesbian bar in Chicago, Annie and Joyce were preparing to fix a flat tire when they were attacked. Mark and Peter were attacked just off of Christopher St. in New York City. Carol was walking home from a San Francisco supermarket. Fred was leaving a Boston park late at night. In each case, violence was directed at these people solely because they were either gay or lesbian.

Across the country queers are getting bashed — a brutal term for a brutal phenomenon that is on the increase. The shadow of it looms over every one of us. The gay and lesbian community has been quick to respond to this increased violence, sometimes alone, sometimes in conjunction with anti-rape or other anti-crime projects. Organizing has led to telephone hotlines, street patrols and self-defense training that ranges from the martial arts to boxing to tear gas use. The gay community is seizing every available measure to counter the violence directed at us, but there seems to be an implicit assumption that ultimately only violence can counter violence.

This assumption has been brought to its logical conclusion recently in San Francisco with the formation of a group called Gay Guns/Minutepersons. Among their goals are "Effective self-defense for all lesbians and gay men through the safe and lawful use of firearms; enhancement of the image of lesbians and gay men to show we are strong and not weak. . . ." (*The Sentinel*, 4/15/82)

Who's Attacking Us?

For several years now, Community United Against Violence (CUAV) in San Francisco has been compiling statistics on queerbash-

ers and queerbashing. According to CUAV, 98-99% of all queerbashing is done by groups of young (ages 15-25) males. With minor fluctuations, the attackers are reported to be approximately 33% white, 33% black, 33% Latino. Queerbashing, it would seem, is an equal opportunity sport.

Why these men attack gay men and lesbians is not certain. In part it seems to be a backlash to the growth in gay and lesbian political power. Gay men and lesbians have also emerged in recent years as acceptable societal scapegoats, responsible for such supposed crimes as gentrification, destroying the family unit, and simply having too much money. Other possible motives include ambivalent sexuality on the part of the attacker(s) and envy of the comparatively free and easy lifestyles of gay men and lesbians.

In looking at individual attackers, it's important to remember that queerbashing exists in a larger context. In "Queerbashing is an Act of Terrorism" (*GCN* 7/25/81), Albert D. Alessi makes the point that although isolated acts of queerbashing are the work of vigilante groups, they exist in a larger system of police, courts, media and so on that either overtly or covertly supports such violence. For example, after the airing of the CBS documentary "Gay Power/Gay Politics," CUAV recorded an astonishing 400% increase in the number of attacks against gay men and lesbians. Alessi says, "... queerbashers, like all vigilante terrorists, serve an important function by diverting attention away from the violence of state terrorists ... and the general public can easily avoid recognition of the role state terrorism plays in promoting and benefiting from this type of vigilante violence."

Certainly most, if not all, gay

men and lesbians would like to see this system of violence stopped. The question is, will we stop it by adding to it?

The Attraction of Counter-violence

What is it that makes a violent response to queerbashers so compelling? What do people hope to gain by it? When I asked people who had never been queerbashed, they tended to give the following reasons:

- it would allow them to vent pent up anger;
- it would teach the queerbashers a lesson;
- it would show them that gay men and lesbians are not easy prey.

Interestingly, survivors of queerbashing were no less enamored of violence, but they tended to say simply, "Next time I won't be so passive," or "I wish I had done something more effective."

These beliefs about the virtues of violence are not limited to the gay community, of course. They are quite widespread in our society — I even know of a president or two who have been rather taken with them. When you examine these beliefs, however, violence loses some of its allure.

For one thing, they all assume that violent responses are somehow guaranteed. Many people are, in fact, quite naive about the efficacy of violence. Perhaps we've all seen too many John Wayne movies or something, but we tend to think that an uppercut to the jaw is all that's needed to stop an assailant in his tracks. Unfortunately, the reality is quite different, particularly if you are confronted, as gay people usually are, by a hostile group.

Counter-violence may indeed

Continued on page 12

McNaught

Continued from page 7

We have Marxist gay people, we have anarchists who are popular writers and speakers in our community, we have the first woman in the country to be elected to a state house position as an acknowledged lesbian — someone who is very mainstream.

GCN: A lot of lesbians and gay men in Boston seem to have little or no use for electoral politics. They see the city government as chronically corrupt. How do you plan to communicate with them, to address their needs?

McNaught: I really believe that people who are angry and disenfranchised help to keep us honest and help to keep us in touch with our anger and our pain. I think that's an incredibly valuable gift, that they say really clearly for us all: 'We're angry.' I don't think that they represent, and I think it's important that they don't represent, where the vast majority of gay men and women are. I think the vast majority of gay men and women want very much to continue work within the system so that they can live lives which are free of fear and discrimination and so that they can have an equal right to enjoy the bounties of life.

When you talk about the 22 or 23 million lesbians and gay men in this country, you're talking about an enormous percentage who are off in relationships, who are off working in city hall hoping to become city councillor one day or

mayor one day who don't need to let anyone know about their homosexuality. Who are Democrats and are proud of that tradition and who think that the rest who are disenfranchised are wasting time and causing problems. I don't believe that they are right in terms of wasting time and causing problems, but it is important to continue to struggle within the systems, because there is no new system waiting to present itself to us. There is no revolution, except the revolution we are creating through our evolutionary tactics. Now some people will say forget it, what difference does it make, nothing works, anarchy, we don't need communication links — and that's wrong.

Twelve thousand people in a gay pride march, chanting chants about ending discrimination, they're not people who have given up on the system. There are some at that march who are anarchists and don't believe in the democratic process and don't believe ordinances make a difference and think the liaison job is a con on the part of the mayor to get gay votes. But that's not the vast majority of out, upfront gay people in Boston who still believe in the system, and you know it. We know it because the movement would have shifted totally differently in Boston had that been true.

GCN: What about the gay press? What role does it play in the community and how would you evaluate the job *GCN* has done?

McNaught: I think that *GCN* provides a very important function and that is to keep us honest as a community about important social issues. Sometimes it's very hard for a lot of us to hear it. Sometimes I think that *GCN*, the editors of *GCN*, the writers of *GCN*, need to be aware a little bit more than they sometimes are that an element of their readership needs to hear the message but is turned off before the message is presented. There are people who need to have their consciousness raised on these issues, on black issues, on looks-ism, on any sort of elitism. We need it, because if we don't then we're not going anywhere. I don't want to be liberated as a gay man at anyone else's expense. You have to be sure if you're a communicator that the message is being heard and that people are not throwing the paper down angrily before they get to the crux of your story. There have been some distasteful jobs of reporting in the past. Distasteful sometimes to gay Christians. Gay Christians feel ignored. I know that local groups sometimes feel that they're not being covered. I think that *GCN* is basically a good newspaper. It has a proud history, and it is a credit to the movement and the community, but I think it could be improved upon. Improvement would come at attempting to be very good at being sensitive to where everyone is coming from. If it's a community newspaper let's appeal to those people too who have difficulty with our rhetoric.

Bring Our Sisters Home Conferring About Confinement

Women in Prison Conference, May 22, 1982, at the University of Massachusetts/Amherst.

By Veneita Porter

With the onset of spring, it becomes increasingly clear who has "freedom" in our society. Heterosexuals in general, white ones specifically. Het lovers hold hands and fondle each other in open displays of public affection, while those of us who do not belong to this enduring clique steal furtive kisses or shy embraces in shadowed corners, keeping ever watchful for homophobes. A wonderful way to live, isn't it? How would you like to live in a closet on a permanent basis? Or better yet, in a cage where you are monitored from the time you enter until the time you leave, (if you leave)? The monitors will know what you eat and when, they will watch you when you sleep, know when you menstruate, shit or cry. If you are politically active, you may find yourself in segregation or transferred to a more secure housing. If you are a known lesbian or gay man, you may be secluded from the rest of your "dorm mates" and given experimental drugs to correct your "illness."

If you think living in a straight world is hard; if you find being in the closet to be an exercise in discipline, then try existing in prison. Be a woman in prison and

much more information about prisons today was presented at this day-long conference on Women in Prison. Unfortunately, the conference was very underattended, but a vast amount of information and ideas were exchanged among participants.

Families and Friends

The first speakers were from Families and Friends of Prisoners, who read a letter from a woman in Alderson, West Virginia (the federal women's prison). The writer says that she was prompted to write the letter after hearing the screams of a Haitian sister who was grieving over news of the loss of a family member being forcibly put under sedation. Drugs and sexual assault are the most frequent weapons used to control women in prison (as well as in the larger society, although in prison the abuses are more blatant and systematic). A body search around the time of menstruation is another popular item on the guards' list of persuasion tactics. This prisoner feels that the best defense is in the use of appropriate terminology: naming the violence and abuse for what it really is.

The prisoner goes on to discuss the lack of reliable sources of information on what the prison of-

to represent a unifying force — is simply transferred somewhere else where they must begin to create a new network of friends. These transfers are always made in the name of "prison safety."

Capital Punishment

A professor from U. Mass/Amherst, Wally Silva, continued the morning session by discussing capital punishment. In 1972, the Supreme Court ruled that capital punishment was being arbitrarily enforced—thirty-seven states continue to have capital punishment on their books. The question now facing Massachusetts voters is whether or not to reinstitute capital punishment. In order to do this, a Constitutional Convention must be held to change guidelines. Our dearest Governor King has tied the whole emotional issue to his political bandwagon, making promises of lower crime rates. In reality, capital punishment has never been effective. It has been proven statistically that violent crimes take a sharp increase after an execution, (not unlike people's belief that it is safer to fly after a plane has crashed at their destination, or that lightning never strikes twice). The public is being led to believe that rapists, child molesters, etc. would be the recipients of capital punishment, when in reality, King himself pardoned a man (who had served 10 years of a prison sentence) who had been convicted of 20 counts of child molestation and rape.

A further dimension of the capital punishment question is the fact that of the 455 prisoners executed to date, 405 have been black men accused of raping white women. The thread of racism that runs through the prison system is nowhere more blatant than in the dealing out of capital punishment. Clearly, violence and rape are not going to be vanquished by the re-institution of capital punishment. But because the whole issue is tangled up with emotions in the mind of the public, a logical, just decision is nearly impossible to reach. Killing a rapist, molester, or murderer after the fact of their deed does no one any good.

Aid to Incarcerated Mothers

The next group to speak at the conference was Aid to Incarcerated Mothers (AIM), who presented a video tape entitled "Help Me to Fight." AIM is a program devoted to helping prison mothers stay in touch and in custody of their children. Many women lose their children to foster homes or welfare upon incarceration, and many social workers decide that prison is an "unhealthy environment" to expose children to. Women who deliver while in prison often do not even have the opportunity to see their children. The women in the videotape are intelligent, articulate, loving mothers, in sharp contrast to the stereotype of prison "bulldaggers" or indifferent mothers. These women speak with affection and warmth of the AIM volunteers who bring their children for visits. These volunteers served not only to bring the children to their mothers, but much more importantly, are friends and concerned individuals from the outside. Prison officials and social workers are reluctant and often hostile to AIM intervention, but even they admit that women in the AIM pro-

Continued on page 12

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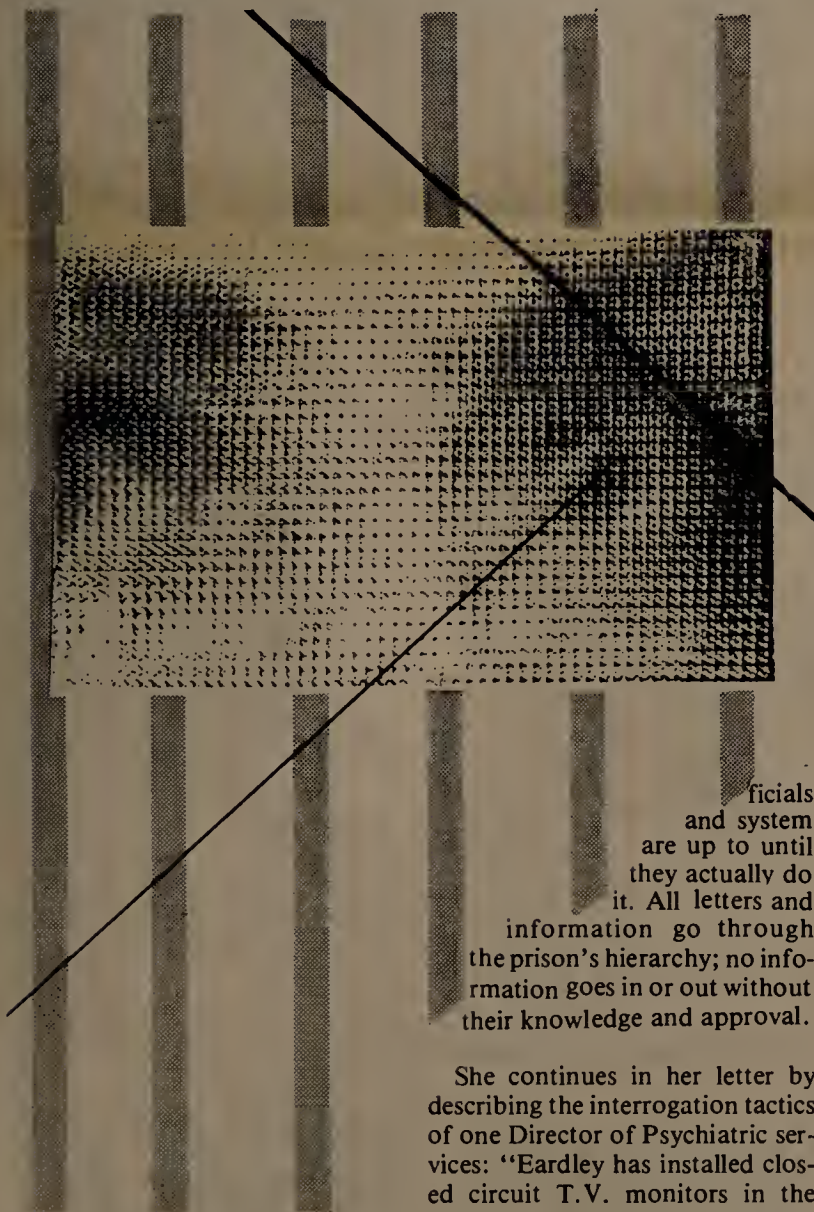
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officials and system are up to until they actually do it. All letters and

information go through the prison's hierarchy; no information goes in or out without their knowledge and approval.

She continues in her letter by describing the interrogation tactics of one Director of Psychiatric services: "Eardley has installed closed circuit T.V. monitors in the waitroom of his office as well as several unknown areas in the prison. He presents pictures of women together (taken without their knowledge), and interrogates them on charges of lesbianism." When this woman left Lexington, Eardley had a large group of women holed up in the waitroom of his office, all done in the interest of Behavior Modification.

Isolation, Segregation, and Behavior Modification are decidedly the favored policies for dealing with women prisoners. Yet another administrative loop-hole mentioned by Family and Friends of Prisoners was the ever increasing use of transfers. Any inmate who is politically active — especially in anti-racism work, but also in areas such as legal advocacy of any type, or gay prisoners rights, or any prisoner that seems

perhaps you'll begin to understand the true meaning of isolation. Be a woman in prison and just try to survive.

Historically, American prisons were created as workhouses and poor houses, places where capitalist landowners sent immigrants whose intention to work the land threatened the landowners' monopoly. In the post-Civil War era, prisons became an expedient way of dealing with the newly emancipated slave population. What had been referred to as slave labor became convict labor. Living conditions were more heinous, if possible, than in slave times. Both state authorities and former slave holders had a vested interest in keeping the prison population at the maximum.

This historical perspective and

Prison Conference

Continued from page 11

gram are less likely to act out, and more likely to have positive attitudes during their confinement. Finally, these women can think about parenting in a real way. Mothers have started their own rap group: as one woman put it, "Every woman here is going to get out someday, the connection must be kept, that is, my life is my children." Out of 105 mothers involved in AIM, only 5 have been returned to prison.

Prostitutes Union of Massachusetts

Also present was the Prostitutes Union of Massachusetts (PUMA), whose main concern is the decriminalization of prostitution.

Custody

Continued from page 6

induced."

Pierce maintains that because he is gay, his mother has opposed his being a father since before his child was born. "When the baby was born, I found out that my wife had already filed a surrender paper; she didn't want the child and she wanted to be through with me. She and my mother were worried that the baby would be a homosexual, so they decided before it was born that my parents would adopt it. My mother said to me, 'They're going to take him away from you anyway because you're a gay man, so let me and your father have him.'"

Shankman said that Genevieve Pierce "has used the child as a tool to keep Mark in line. If Mark does something she doesn't like, she

32,000 people were arrested for prostitution in America in 1976, rising sharply to 184,000 in 1981. Of these people, 71% were women, 19% transvestites, and 10% were customers, all arrested with adult prostitutes. These figures are for actual prostitution arrests, a comparable number are arrested for prostitution related charges. 85-90% of the prostitutes arrested are street walkers, while only about 10-15% of all prostitutes are streetwalkers. About 40% of prostitutes are women of color, but about 55% of prostitutes arrested are women of color, and 85% of those sentenced are women of color. 70% of all women in jail for the first time are in for prostitution. 44% of the

takes the child . . . and she doesn't like his being a homosexual."

In the past year, Genevieve Pierce has allowed Mark Pierce to take his son back five times, only to arrive unexpectedly a few weeks or months later to snatch him away again, said Pierce. He added that his parents move frequently and that his mother, whom he described as "overbearing and bitter," has been on medication for a mental disorder.

Pierce told *GCN* that before he signed the adoption papers, his mother promised him that she would let him raise his son. She broke her promise "as soon as we left the attorney's office," said Pierce. When he attempted to see his son, he was taken to court by his parents and his ex-wife for trespassing, disturbance of peace, and threatening to commit bodily harm.

women presently in jail are in on prostitution charges. More prostitutes are sentenced than wife or child abusers. 200,000 teenagers run away annually, and about half survive as prostitutes, but only 3,000 are arrested each year.

Prostitutes who defend themselves against abusive or violent customers are given the maximum sentence. Rita Morroco is accused of premeditated murder for defending herself against a longshoreman who was trying to strangle her. Any material gain gotten from sexual exchange is considered prostitution. Women are taught at an early age that one of their most valuable commodities is their virginity, secondly, their sexuality. but like all

things in this patriarchal society, women are valued according to their dependent association with men. As women become more in control of our sexuality, we become a threat to the power structure. We as women know all too well the malicious and numerous ways in which the power structure tries to keep us in line.

Bringing Them Home

Women in prison are at the pinnacle and crossroads of an oppressive system. They are the guinea pigs and targets of violence on body and soul. The women's movement has been slow — painfully so — in coming to its aware-

ness of this section of our society. Like the mainstream society, women in prison are a group the mainstream women's movement would like to forget. An ex-inmate concluded the afternoon by saying: "Prisoners depend on volunteers and outsiders to help re-integrate ourselves into society. The joint's a whole different world. The prison system does its utmost to keep us isolated because that way we have to come back. . . ."

It is time to say "No!" to the American prison system. We have come to get them. We have come to bring our sisters home.

Mark Pierce Defense Fund, 51 Market Street, South Portland, ME 04106.

— filed from Boston

The challenge to the adoption has not yet been filed because of a lack of funds, said Shankman. "Time is not on our side," he ex-

Self-Defense

Continued from page 3

prove of for whatever reason: because they are black, because they are prostitutes."

Ironically, Finn opposes the very law which defends her right to kill in self defense in Massachusetts, the so-called Deadly Force Law. The law was adopted early this year with help from Governor Edward King, a self-proclaimed "law-and-order" man. Finn believes the measure will hurt many more black, Hispanic and working-class white youths, who are "stealing television sets to survive," than it will help women who are forced to kill

in self-defense.

Finn added, "In a society which doesn't even recognize woman-batterers as criminals, I doubt the 'Deadly Force Law' will be used to protect women."

Gerner commented, "Now is not the time to make it easier for all people to defend themselves, given the direction society is moving.

"The problem is social attitudes," Gertner continued, "and we should all know by now that those are not changed by legislation. You can change a law

a million times, but you aren't going to change the prejudices in the jury room.

"What we need is a broader interpretation [of self-defense], in which courts would not apply the same standards to women as to men. Women's self-defense is a much narrower issue [than the issue of self-defense in general]. Women tend to resort to deadly force much sooner because they are smaller. I've had cases where women have fired more shots than was necessary to kill because, the way women are raised, they can't believe they could actually stop a person from attacking them."

Nonviolent Self Defense

Continued from page 10

teach queerbashers a lesson, but the lesson may not be "leave the queers alone." It just as easily might be "come back next time with more people and with guns." As for venting anger — a surprisingly common justification — if you feel that beating the crap out of someone is an acceptable way to express your anger, that is your business. I would caution you to be careful about being too dependent upon your anger to carry you through. Remember, *they're* angry too. That's why they're attacking you.

Violence may get someone off your back at the crucial moment. There's no denying that. Where we need to be careful is in assuming positive, long-range benefits from counter-violence. History shows that the opposite is more likely to happen.

Self-Protection

It seems to me that there is some confusion here that stems from thinking that we have only two al-

ternatives in a queerbashing situation: violence and passivity. The common thread in all of these justifications for counter-violence is the desire not to be passive, not to be a victim, but rather to come from a position of strength.

The mistake is in thinking that only violence denotes strength. That is the Alexander Haig approach to self-defense.

Toronto gay activist Ian Turner suggests the following self-defense objectives:

1. To fend off the attackers;
2. To deter future attacks;
3. If defense fails, to minimize injury to all concerned;
4. If everything fails, to preserve some self-esteem and say, "I did all I could."

Violence, he notes, is not essential to accomplishing any of these objectives. (*Body Politic* 9/80).

Joel Kirsch, a San Francisco area psychologist who has done pioneering work in nonviolent self-defense, suggests that we need

to expand the concept of self-defense to "self-protection." This is an all encompassing term that includes preventing attacks, learning self-defense techniques, and most important, overcoming the "victim" mentality.

Strength comes from having options. There are many reasons, both ethical and practical, why we should consider nonviolent responses to queerbashing situations, but among the most important is the fact that the more self-protection alternatives we have, the stronger we are.

I want to emphasize that non-violence does not mean non-resistance. We will not eliminate this violence against us by tolerating its effects. On the other hand, neither will we stop it by adding to it. That will just perpetuate the cycle of hate-anger-violence-counter-violence. Somewhere we must choose to break the cycle.

It is not my intention in these articles to convert anyone to pacifism — I am discussing non-violence primarily from a tactical perspective. As a pacifist though, I want to say that to me, nonviolence is more than just an option

or a tactic. It is a philosophy that stresses approaching all interactions — even violent conflicts — in a way that will affirm the humanity and dignity of everyone involved.

Ideally in a queerbashing situation, this would mean first of all your not becoming a victim, either mentally or physically. It also means concern for your opponent, that he either not commit an act of violence in the first place, or that his violence be defused or neutralized in such a way that his life is preserved and perhaps even enhanced.

There is something about non-violence that causes many people to snort derisively, get angry or shake their heads sadly and say, "Nice idea, but it won't work." People bring to nonviolence and self-protection a host of attitudes and emotions stemming from background, personal experience, religion, sex and so on. It is important to note in particular that men and women come to these issues from very different perspectives. Lesbian and pacifist Barbara Deming says firmly "I believe it is crucial to establish women's *right*

to violent self-defense." (*Ms.* 11/78)

However, many lesbians and gay men with whom I spoke affirmed their frustration with being, as they saw it, trapped in a violence — counter-violence dilemma. They echoed the despair of a friend who said to me after attending a session of his self-defense class, "I don't care what happens, I'm not gouging anyone's eyes out. It's just not right."

He may not have to. Of course, no self-defense technique, violent or not, is guaranteed. My own feeling is that at this point, the art of nonviolent conflict resolution is too new for us to eliminate completely either the violent or the passive options in responding to personal violence. But in the course of preparing these articles, I talked with many people for whom nonviolent responses had worked.

Changing nonviolence from theory to practice is challenging work, and there is much we don't know. But the second part of this article will explain some of what we do know.

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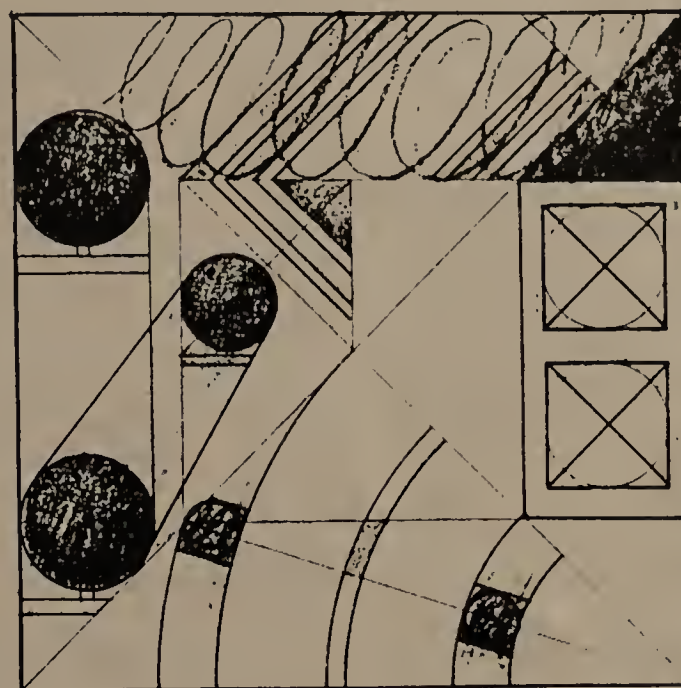
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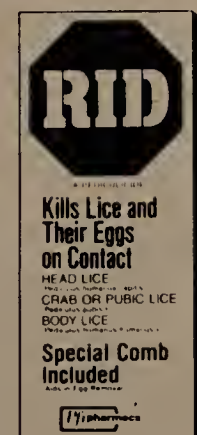
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After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrself? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

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Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

Socialist-Feminist Discussion Bulletin; articles on: Trends in the women's movt, reproductive rhts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave, Brighton, MA 02135. 367-2086 (8)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02114 (c)

NH LAMBDA

A LESBIAN Organization. Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

PUBLICATIONS

FOCUS: A Journal for Lesbians, is now soliciting never-before-published essays, stories or personal histories (NO poetry) for its 7th annual prose contest. Entries should be no longer than 3,000 words and must be postmarked by August 1 to be eligible. FOCUS has first publication rights on all entries submitted. Include SASE if you wish your MS returned. Mail to: *Focus*, 1151 Massachusetts Ave., Cambridge, MA 02138.

The Transsexual Voice, a newsletter written by and about transsexuals (contains ads) \$2 per copy; \$12/yr. Phoebe Smith 764 North Ave, Hapeville, GA 30354. (49)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

GRAB ITT

Read in *These Times*, the Independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

Subscribe to BIG MAMA RAG, a monthly feminist newsletter. \$6 per year, \$10 outside the U.S., FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womenspace Bookstore, (GCN) 2401 N 32nd St, Phoenix, AZ 85008. (41-10x)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials Into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mth. 7pm at OCB, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE
(Alexander Berkman, *Prison Memoirs of an Anarchist*).



I am interested in receiving your newsletter. I am a gay female and also would like to correspond with same. I have no relatives except a grandmother and a son, so I am in great need of someone to relate to. I enjoy reading, writing, movies and good life. Thank you. Jeanette Washington, Box C N17290, Dwight, IL 60420.

I am a 20 year old Cancer interested in corresponding with gays in all walks of life. I'd prefer versatile, fun-loving, totally gay serious-minded females but will answer all. Patricia COMMEDO, 1034 Bragg St., NC Correctional Ctr. for Women, Raleigh, NC 27610.

Would like to hear from gay females in the NC area. Female penpals from all around are welcome. Have many interests. Would like to hear from some ladies into leather. Write to Teresa HARDIN, 1034 Bragg St., Raleigh, NC 27610.

I am an Aquarius and would like someone I can relate to. I get no mail, am 4 mos. pregnant and going through this traumatic struggle; letters would ease the burden. Male or female isn't important. Thank you. Tanya Hayman, 5625, Box 180, Muncy, PA 17756.

The negative contact we get inside here is enough to make you even more bitter and further alienated from society and ourselves. We need a way of expression. I hope your paper is about this. And I also hope that by word of mouth we can make your paper and others like it a deep success within and around the 'down and out.' I'd also like to place an ad for a penpal. I'm a black female who's been gay for quite some time and would like to hear from someone for real. Thank you. Ms. Renee Holmes, 13415, 1479 Collins Ave., Marysville, OH 43040.

"From now until the end of time
The need for a woman is a puzzlin'
rhyme.

And though she's really not to blame,
The need for a woman is a burning
flame."

If you are in need of companionship and can relate to this, write to Deborah Sutliff, 150452, Box 147, Lowell, FL 32663.

Please send me anything you might have on *true lesbians*. I'm one myself and would like very much to find one to write to. I'm doing a big sentence and would appreciate it very much. Irene Jimenez, 00823-173, Box A, Alderson WV 24910.

Please print these ladies' names. They are in need of a relationship and love. They are lonely and would like a sexy letter. (All are prisoners at this address: Box A, Alderson WV, 24910.) Melissa Jones 06045-016; Flossie Robinson 05881-016; Derris Ellis 20868; Jeanetta Gray C 12; Rosella Pleasant 16174-034; Rosebud Chapman C 27; Carol Hick 14586-037.

I am lonely and would like to write to anyone who will write. I enjoy the outdoors, hiking, swimming and riding horses. Larry SHIELDS, 3102 E. Highland Ave. N-21, Patton CA 92369.

Please I need some mail, to care for someone, to be cared about. I am in solitary for being gay. Is there anyone out there who'll write me? In gay love and death, Larry BEERLI, A-00310, Box 87-N2-6-52, Menard, IL 62259.



★★★★★★★★★
TO ALL PRISONERS GETTING GCN! IF YOU DIDN'T ANSWER OUR LETTER SENT IN JANUARY ABOUT WHETHER YOU ARE GETTING GCN OR NOT (MAYBE BECAUSE THE GUARDS DIDN'T GIVE IT TO YOU), WRITE NOW (!!!) TO THE PRISONER PROJECT AND LET US KNOW IF YOU'RE GETTING IT! OTHERWISE IT WILL STOP COMING, BECAUSE WE'LL ASSUME YOU'RE NOT GETTING IT. WRITE: PRISONER PROJECT, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.

★★★★★★★★★
I just read in *No More Cages* that you would send your paper to people in prison. I am a man (?) in prison, or at least I'm gay and in prison and would really appreciate it, and if there are any gay males who would like to write to me, it would make me very happy. Keep on truckin'. Willie E. MAGGARD, 00029-131, Box 1000, Marlon IL 62959.

Incarcerated 10 years. Hopeful release July 83. Age 34. Desiring sincere correspondence. Working on Bachelor's degree in sociology. William S. VARGAS, Box 45699, 137-722, Lucasville, OH 45699.

Creative, sensual, honest, goodlooking man, unafraid to share love and growth. Incarcerated and very lonely. Will answer all sincere letters. Rosendo MONTOYA, Box 45699, 160-283, Lucasville, OH 45699.

Hope that this missive of peace love and much respect will reach you safely, and that it'll find you, the gay staff, and all true progressive gay elements in the best of health and in high gay spirits! Please send me an extra copy of my article on "Prison racism" which you so kindly gave space, and also of the "Thick vegetarian cum" piece you are printing in this coming issue of *Fag Rag*. Perhaps sharing these 'pieces' of mine with others will help me get some penpals! Hope so. Thanks. Roosevelt WILLIAMSON, 75A-0795, Drawer B, Stormville NY 12582.

Well-educated but still learning, race and color play no part in my program of life, so I wish to hear from anyone who wants to be a sincere friend. We all need someone to talk to and here most of all. Thank you for being there. Joseph QUICK, Seg. Box 520, Walla Walla WA 99362.

Prisoners Seeking Friends

NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

Just for our info, people who feel they've been ripped off by a particular prisoner should send their 'stories' to GCN Prisoner Project, 22 Bromfield St., Boston, MA 02108. Please don't expect replies or solutions. We're just looking for patterns that will help keep the penpal space active and a good place to meet some amazing people. Thanks.

I am incarcerated within the realm of the Mississippi Department of Corrections and was told by a friend that as a result of my disposition you might offer assistance in my plight to procure a penpal. Unfortunately, my own family denounced my existence during 1975 upon my initial journey into gayhood. Any contact will be appreciated as I desperately need someone to uplift my spirits. Alger RUTHERFORD, Unit 24C-40901, Parchman, MS 38738.

I am interested in corresponding with beautiful-minded persons. Someone who enjoys writing poetry would be nice because if they delight in a poetic sense then it's apparent they are endowed with the desired mentality. My nickname is Renegade, because I was born on the cusp of Gemini and Cancer and thus have a split personality, but don't we all to a degree. George YOUNG, 41234, Box 900, Jefferson City MO 65102.

Families and Friends of Prisoners, a prisoner advocacy group that provides emotional and resource support for prisoners and their families and friends in Eastern Mass., is having a hard time surviving. These hard times (for the poor and unemployed) strike the prison work groups especially hard since most of the people they work with are poor to begin with (which is why they or some member of their family or some friend are in prison most likely) and now that aid to such groups is being cut back, times are even harder for them than for others. If you can send a small contribution to them (240a Bowdoin St., Dorchester, MA 02122) we at GCN would appreciate it. They help us a lot with local lesbian and gay prisoners. Thanks.

I love drag queens, but I'll write anyone. Also could I receive your newspaper. Do you know of places I could write in Philly requesting correspondence. It's only like 30 miles from where I am. Thank you so much. James CALLAHAN, F-9677, Box 244, Graterford, PA 19426.

If you'd like to have a chance to correspond with me I'd be most delighted. Please be assured I don't need money or anything else. I'm into learning these days, studying upholstery, Spanish and Business law. Take care, William R. McEVERS, Box 1000, Anthony NM/TX 88021.

Hello, I am affectionately called Holly. I am a warm, sincere, young, attractive, intelligent homosexual transvestite. I am not a situational homosexual, or fem, as are so many. If there is a possibility we may share some things in common, please write me. All you gays out there be sweet. Danny FRIZZLE, 145274, 777 W. Riverside Dr., Ionia, MI 48846.

I am in hopes you will consider me for your prison project mailing list. I haven't had any contact with the free world homophile community and it's kind of lonely not being able to talk to your own kind openly. Hoping to hear from you. Luke MORING, 483543, Box 1100, Avon Park, FL 33825.



Calendar



in love...
or
in/dependence?

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30 to 5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 436-4561. (Please send all BAGLY mail to Box 10GY at GCN only.)

Boston, MA — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

Framingham, MA — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Meets Sun. Info: (617) 376-4323.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Klon-dykes, Box 261, Gilsum NH 03448.

coming events

Boston, MA — Night Kitchen East. Open Mondays. Come and perform your work in progress and get feedback. 1st, 3rd & 5th Monds at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison). 7pm. Meet at Premier Deli (at Dover) at 6:30pm for safe ride. Info: 542-8575.

Manchester, NH — Manchester Gay Men meets Tues 6pm at Club Continental (upstairs), 76 W. Central St. Discussion and coffee. Info: 224-6931.

Boston, MA — Shop-talk, an Alternative Media Get-together at the *mediaplace*, 10 West St. (near Park St.) Meet with other journalists, graphic artists, photographers and hacks working in alternative media. Info: 542-5351.

The Reproductive Rights National Network (R2N2) has called for a demonstration "In Support of Women's Lives" to be held outside the national "Right to Life" convention in Cherry Hill, NJ, on July 17. Coalition for Reproductive Freedom is organizing for this in Boston. Planning meetings are held the 2nd and 6th Weds. of the month at UMass Arlington St. campus at 7:30pm. Info: 491-4818 or 825-4339.

A women's coffeehouse collective is disbanding and has some financial resources to make available to women's groups. If interested send brief statement of your group's goals and financial needs to: 20 Oxford St., Somerville, MA 02143.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Northern VUNH-League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Fathers in Transition, a group of gay/bi fathers meets Weds. for friendship and support. Info: Gay Fathers, c/o GCN Box 6, 22 Bromfield St., Boston 02108, or call Exodus Ctr 266-0612.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

The Second Wave, a feminist journal of radical politics and literature, is opening its collective to new members. Currently all members are white and we would especially welcome women of color — lesbian, heterosexual and bisexual — with radical and anti-racist politics. We'd like new members with interest/experience in layout, graphics, editorial work, fundraising, sales and distribution. for more info call: Sally at 232-0117.

Project Place Hotline Training begins June 5. Orientation every Wed. at 6:30pm. For info call 262-3740.

Boston, MA — Watchline, an action organization for gays and lesbians monitoring anti-gay/lesbian violence. Report incidents to Watchline (Mon.-Fri., 7-10pm): (617) 262-5250.

june 28 mon

Boston, MA — The Lesbian/Gay Task Force on Disarmament will be meeting to discuss future plans. New members are very welcome. 7:30pm. Dignity office, 4th fl. Arlington St. Church, 355 Boylston St. Info: 661-0974.

Somerville, MA — Somerville Women's Center presents Chasin' the Blues, with Anne Jones and Leslie Smith at Moonwise Coffeehouse in the Center, 1 Summer St. 8pm. \$2 donation. Info: 628-6311.

30 wed

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) for youth 22 and under, general meeting and discussion on "interlink" at 7pm. See Sunday weekly events for location or call 436-4561 for info.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Ceter, 48 Warren Ave. (So. End). Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6:15. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — Andrea Loewenstein, Dennis Brutus (Black South African writer) and Jean-Claude Martineau (exiled Haitian poet) will read their poetry in a reading for the National Writers Union at the Harriet Tubman House, 566 Columbus Ave. FREE! Info: 776-6209.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Oasis All-Star Cabaret (Final Night): Betsy Rose, Susan Abot, Joan Geuthier, Maxine Feldman, Pet Bows, Ends and Means Committee, Bechlorettes, Julie Willis, Sherry Pedone and MORE! COME! COME!! COME!!! 355 Boylston St. (at Arlington). Doors open at 7:30pm end close at 8 for the blast! \$3. Wed. eves ere for women only.

Cambridge, MA — Women's Center weekly informal discussions. Tonight: "Anti-feminist women". 46 Pleasant St. (Central Sq.) 8pm. Info: 354-8807.

july 1 thurs

Boston, MA — GCN proofreading. See Thursdays above for details.

Boston, MA — Chiltern Mt. Club. West Branch Penobscot River Canoe Camping. Info: John (617) 277-5054.

2 fri

BOSTON, MA — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER TO SUBSCRIBERS. WORK/PARTY/REFRESHMENTS. SEE FRIDAYS ABOVE FOR DETAILS.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

It seems
I'm always
lost somewhere
in between.



Alison

Boston, MA — "Deliberate Acts", a play about women and resistance, written and performed by Ava Greenspun, Coyote, Margo Pearce, Emily O'Brien and Gracia Leah Woodward, directed by Susan Chancey, will be presented at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison). July 2, 3 and 4 at 8pm. All women welcome. \$3.50-5.50. Info: 542-8575.

Concord, NH — Concord Men's Group discussion: "Passing, men who enjoy dressing like women". Info: 224-6931 (10am-10pm).

3 sat

Boston, MA — "Deliberate Acts" at the Cauldron. See 2 fri above.

Provincetown, MA — Betsy Rose and Maxine Feldman in Concert at Town Hall. 8pm sharp. One show only. Adv. tics at New Words Books, Cambridge, and Womancrafts, P-town. \$5.

4 sun

Boston, MA — "Deliberate Acts" at the Cauldron. See 2 fri above.

7 wed

Boston, MA — Coalition for Reproductive Freedom is organizing for the Cherry Hill (near Philly) Protest Demonstration (against the National Right to Life Convention there). Meeting at UMass, Arlington St., 7:30pm. Info: 522-9757 or 924-0271. Bus info (\$20 round trip) from Mobe 354-0008.

The deadline for Calendar items is Tuesday at noon for the following issue.